



Sidem Inuen: sculp: et excudit:

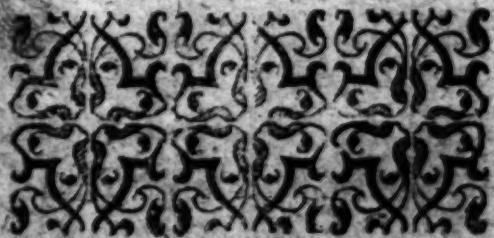




# THE HISTORIE OF The Damnable Life, *and deserued Death of Doctor* John Faustus.

Newly imprinted, and in conuenient places, imperfect  
matter amended: according to the true Copie  
printed at Franckfort, and translated into  
English by P. F. Gent.

*Scene and allowed.*



LONDON

Printed by I. Windet, for Edward White, and are to be sold  
at his Shop neere the little North doore of Saint  
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1608

ЭНТ  
БІЯОТАН

Е. О.

Літературна праця

Слово про відмінність  
Івана Котляревського

Відомий письменник і вченець Іван Котляревський: засновник української літератури, автор «Истории Речи Посполитой» та «Повести временных лет»

Слов'яно-українська

УОСНОВ

Літературна праця про відмінність Івана Котляревського: засновник української літератури, автор «Истории Речи Посполитой» та «Повести временных лет»

A Discourse of the most famous Doctor obn  
Faustus of Wittenberge in Germanie Coniurer, and Necro-  
mancer: where it is declared many strange things that he selfe  
himselfe had seene and done in the earth and in the  
ayre, with his bringing vp, his Trauels,  
Studies, and last end.

Of his Parentage and Birth.

Chap. I.



JOHN Faustus, borne in the Towne of Rhode, being  
in the Province of Weimer in Germany, his father a  
poore Husbandman, and not able well to bring him vp:  
but having an Uncle at Wittenberge, a rich man and  
without issue, tooke this Faustus from his father, and  
made him his heire, insomuch that his father was no more troubled  
with him, so he remayned with his Uncle at Wittenberg, where he  
was kept at the Uniuersitie in the same Cittie, to study Divinitie: but  
Faustus being of a naughtie minde and otherwise additred, applyed not  
his studies, but tooke himselfe to other exercises, the whiche his Uncle  
ostentiously hearing, rebuked him for it, as Eli ostentiously rebuked his  
childezen for sinning against the Lord, even so this good man laboured to  
haue Faustus apply his studie of Divinitie, that hee might come to the  
knowledge of God and his Lawes. But it is manifest, that many  
vertuous Parents haue wicked childezen, as Cain, Ruben, Absolon  
and such like, haue bin to their Parents: so this Faustus having godly  
parents, who seeing him to be of a toward witte, were very desirous  
to bring him vp in those vertuous studies, namely of Divinitie: but hee  
gaue himselfe secretly to studie Necromancie and Coniuration, insomuch  
that few or none could perceiue his profession.

But to the purpose: Faustus continued a studie in the Uniuersitie,  
and was by the Rectors and sertane Masters afterwardes examined  
how he had profited in his studies, & being found by them, that none for  
his time were able to argue with him in divinitie, or for the excellencie  
of his wisedome to compare with him, with one consent they made him  
Doctor of Divinitie. But doctor Faustus within short time after hee  
had obtained his degree, fell into such fantasies and deepe cogitations,  
that he was mocked of many, & of the most part of the Students was  
called the Speculaor, and sometime hee would throwe the Scriptures  
from him, as though he had no care of his former profession: so that hee

The famous Hystorie to sheweth A

began a most vngodly life, as hereafter more at large may appere, for  
the old proverbe saith; who can hold that will away? so who can holde  
Faustus from the diuell, that seekes after him with all his endevour? for  
he accompanied himselfe with divers that were scene in those diuellish  
artes, & that had the Chaldean, Persian, Hebrew, Arabian & Greeke  
tongues, vsing figures, characters, coniurations, incantations, with  
many other ceremonies, belonging to these infernall arts, as necromancie,  
charmes, soothsayings, witchcraft, enchantment, beeing delighted  
with their bookes, wordes and names so wel, that he studied day & night  
therein: insomuch that he could not abide to be called D. of Divinitie,  
but wares a worldly man, and named himselfe an Astrologian, and a  
Mathematician: and for shadow sometimes a phisition, and did great  
cures, namely with hearbs, roots, waters, drynks, receipts, and clysters.  
And without doubt he was passing wise, and excellent perfect in the ho-  
ly Scriptures: but he that knoweth his masters will, and doth it not,  
is worthy to be beaten with many stripes. It is written, No man can  
serue two masters: and Thou shalt not tempt the Lord thy God: but  
Faustus shewd all this in the wind, and made his soule of no estimati-  
on: regarding more his worldly pleasures, then the joyes to come: ther-  
fore at the day of iudgement there is no hope of his redemption.

How Doctor Faustus began to practise in his diuellish Art, & how  
he coniured the diuell, making him to appere and meet him on  
the morrow at his owne house. Chap. 2.

Y D<sup>r</sup> have heard before, that all Faustus mind was set to studie  
the artes of Necromancie and Coniuration, the which exercise hee  
followed day and night: and taking to him the winges of an Eagle,  
thought to flie ouer the whole world, and to know the secrets of hea-  
uen and earth: for his speculation was so wonderfull, beeing expert in  
vning his Vocabula, Figures, Characters, Coniurations, and other  
Ceremoniall actions, that in all the haste hee put in practise to bring  
the diuell before him. And taking his way to a thicke wood, neare  
to Wittenberge, called in the Germane tongue Spiller Walt: that is in  
English the Spillers wood: (as Faustus would oftentimes boast of it  
among his crue beeing in his iollitie) hee came into the same wood to-  
wards euening into a crosse-way, where he made with a wande a cir-  
cle in the dust, and within that many more circles and characters: and  
thus he past away the time untill it was nine or tenne of the Clocke  
in the night, then began doctor Faustus to call on Mephostophilis  
the spirite, and to charge him in the name of Belzebub, to appere  
to her personally without any long stay: then presently the diuell  
gan

## of Doctor Faustus.

gain so great a rumour in the wood, as it heauen and earth would haue come together with wind, that trees bowed their tops to the ground: then fell the Diuell to bleare, as if the whole wood had beene full of Lyons, & sodainely about the circle ran the Diuell, as if a thousand waggons had beene running together on paved stones. After this, at the fourre corners of the wood it thundred horribly, with such lightninges, as if the whole worlde to his seeming had beene on fire. Faustus all this while, halfe amazed at the Diuels so long tarrying, and doubting whether hee were best to abide any more, such horrible coniuringes, thought to leauie his Circle, and depart: whereupon the Diuell made him such musike of all sorts, as if the Pymphes themselves had beene in place: whereat Faustus was revued, and stood stoutly in his Circle, aspecting his purpose, and began againe to coniure the Spirit Mephophilis, in the name of the Prince of Diuels, to appeare in his like-nes: whereat sodainely ouer his head hung houering in the ayre a mightie Dragon: then calst Faustus againe after his diuellish manner, at which there was a monstrosus crye in the Wood, as if hell had been open, and all the tormented soules crying to God for mercie: presently, not thre sadome abone his head, fell a flame in manner of a lightning, and changed it selfe into a Globe: yet Faustus feared it not, but did per- smade himselfe that the Diuell shold give him his request, before hee would leauie. Oftentimes after to his companions hee wold boast that he had the stouter head, vnder the cope of heauen at commandement: whereat they answered, they knewe none stouter then the Pope, or Emperor: but Doctor Faustus said, the Head that is my Seruant, is aboue all on earth, and repeated certaine wordes out of S Paul to the Ephesians, to make his argument good: The Prince of this worlde is vpon earth, and vnder heauen. Well, let vs come againe to his coniuration, where wee left him at his fierie Globe. Faustus vexed at the Spirits so long tarrying, vised his charmes, with full purpose, not to de- part before he had his intent, and crying on Mephophilis the Spi- rite, sodainely the Globe opened, and sprung vp in height of a man: so burning a time, in the ende it converted to the shape of a fierie man. This pleasant Beast ranne about the Circle a great while, and lastly appeared in the manner of a gray Fryer, asking Faustus, what was his request? Faustus commauded, that the next morning at twelve of the clocke he shold appeare to him at his house: but the Diuell wold in no wise graunt: Faustus began againe to coniure him in the name of Belzebub, that hee shold fulfill his request: whereupon the Spirit agrued, and so they departed each one his way.

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The conference of doctor Faustus, with the Spirit Mephophilis, the morning following at his owne house. Chap. 3.

Doctor Faustus having commanded the spirit to be with him at his houre appointed, he came and appeared in his chamber, demaunding of Faustus what his desire was: then began doctor Faustus anew with him, to coniure him that he should be obedient unto him, and to answe him certaine articles, and to fulfil them in all points.

1. That the Spirit shold serue him and be obedient unto him in all things that he asaed of him frō that houre, until the houre of his death.
2. Further, any thing that he desired of him, he shold bring it to him.
3. Also, that in all Faustus his demaunds or interrogations, the Spirit shold tell him nothing but that which is true.

Hereupon the spirit answered, and laid his case forth, that he had no such power of himselfe, untill hee had first given his Prince (that was ruler ouer him) to understand thereof, and to know if hee could obtaine so much of his Lord: therefore speake further, that I may doe thy whole desire to my prince, for it is not in my power to fulfil without his leaue. Shew me the cause why (said Faustus.) The Spirit answered: Faustus, thou shalt understand, that with vs it is even as well a kingdom, as with you on earth: yea, we haue our rulers and seruants, as I my selfe am one, and we name our whole number the Legion: for although that Lucifer is thrust and fallen out of heauen, through his pride and high minde, yet he hath notwithstanding a legion of diuels at his commandement, that we call the Orientall Princes, for his power is great and infinite. Also there is an hoste in Meridie, in Septentrio, in Occidente: and for that Lucifer hath his kingdome vnder heauen, wee must change and give our selues unto men to serue them at their pleasure. It is also certayne, we haue neuer as yet opened vnto any man the trueth of our dwelling, neither of our ruling, neither what our power is, neither haue we given any man any gift, or learned him any thing, except he promise to be ours.

Doctor Faustus vpon this arose where he sate, & said, I will haue my request, and yet I will not be damned. The spirit answered, then shalt thou want thy desire, & yet art thou mine: notwithstanding if any man woulde detain thee, it is in baine, for thy infidelity hath confounded thee.

Hereupon spake Faustus: get thee hence from me, and take S. Valentines farewell and Crisam with thee, yet I coniure thee that thou be here at euening, and bethinke thy selfe on that I haue asked thee, and aske thy princes counsell thereto. Mephophilis the spirit thus answered, vanished away, leaving Faustus in his study, where bee satte pordering

## of Doctor Faustus.

pondering with himselfe, how he might obtaine his request of the diuell without losse of his soule: yet fally was resolved in himselfe, rather then to want his pleasure, to doe whatsoever the spirit and his lord shold condition vpon.

### The second time of the Spirit appearing to Faustus in his house and of their Parley.

Faustus continued in his diuellish cogitations, neuer mowning out of the place where the spirit left him, such was his seruent loue to the diuell: the night approching, this swift flying spirit appeared to Faustus, offering himselfe with all submision to his seruice, with full authoritie from his Prince, to doe whatsoever he would request, if so be Faustus would promise to be his: this answere I bring thee, and an answere must thou make by me againe, yet will I heare what is thy desire, because thou hast sworne me to be here at this time. Doctor Faustus gaue him this answere, though faintly (for his soules sake) that his request was none other, but to become a diuell, or at the least a limbe of him, & that the spirit shold agree vnto these articles as followeth.

1. That he might be a spirit in shape and qualitie.
2. That Mephastophiles should be his seruant, at his commandement.
3. That Mephastophiles should bring him any thing, and doe for him whatsoever.
4. That at all times he shold be in his house, inuisible to all men, except onely to himselfe, and at his commandement to shew himselfe.
5. Lastly, that Mephastophiles shold at all times appeare at his command, in what forme or shape soever he would.

Upon thse points the spirit answered Doctor Faustus, that all this shold be graunted him and fulfilled, and more, if bee would agree vnto him, upon certaine articles as folleweth.

First, that doctor Faustus shold give himselfe to the lord Lucifer body and soule.

Secondly, for confirmation of the same, he shold make him a wri-  
ting, written with his owne blood.

Thirdly, that he would be an enemie to all Christian people.

Fourthly, that he would deny the Christian beliefe.

Fifthly, that he let not any man change his opinion, if so be any man shold goe about to dissuade, or withdraw him from it.

Further, the spirit promised Faustus to give him certayne yeares to live in health and pleasure, and when such yeares were expiret, that then

## The famous fyllorie

then Faustus shold bee fetched away, and if he shoud hold these articles and conditions, that then he shold haue all whatsoeuer his heart wold wish or desire, and that Faustus shold quickly perceiue himself to be a spirit in all manner of actions whatsoever. Hereupon Doctor Faustus his minde was so enflamed, that he forgot his soule, and promised Mephastophiles, to hold all things as he had mentioned them: he thought the diuell was not so blacke as they vse to paynt him, nor hell so hot as the people say, &c.

### The third parley betweene Doctor Faustus & Mephastophiles about a conclusion. Chap. 5.

After Doctor Faustus had made his promise to the diuell, in the morning betimes he called the spirit before him, and commanded him that he shold alwayes come to him like a Fryar, after the order of S. Francis, with a bell in his hand like S. Anthony, and to ring it once or twice before he appeared, that hee might know of his certayne comming. Then Faustus demanded of his spirit what was his name? The spirit answered, my name is as thou sayst, Mephastophiles, and I am a Prince, but servant to Lucifer, & all the circuit from Septentrio to the Meridian, I rule vnder him. Euē at these words was this wicked wretch Faustus inflamed, to heare himselfe to haue gotten so great a Potentate to serue him, forgetting the Lorde his maker and Christ his Redæmer, became an enemy to all mankind, yea worse then the Giants, whō the Poets sayne to clyme the hils to make war with the gods: not unlike the enemy of God and his Christ, that for his pride was cast into hell: so likewise Faustus forgot, that high climbers catch the greatest fals, and sweet meates haue oft the sowrest sauce.

After a while, Faustus promised Mephastophiles to write & make his obligation, with full assurance of the articles in the chapter before rehearsed. A pitifull case (Christian Reader) so certaintly this Letter or obligation was found in his house, after his most lamentable end, with all the rest of his damnable practises vsed in his whole life.

Therefore I wish all Christians to take example by this wicked Doctor, and to be comforted in Christ, contenting themselves with that vocation, wherunto it hath pleased God to call them, and not to esteeme the vaine delight of this life, as did this unhappy Faustus, in giuing his soule to the diuell: & to confirme it the more assuredly, he tooke a smal penknife, and prickt a vaine in his left hand, & so certaintly therepon, were seene on his hand these wordes written, as if they had beene written with blood, O homo fuge, wherat the spirit banished, but Faustus

Ans continued in bryngable minde, & made his writing as followeth.  
How Doctor Faustus set his bloud in a saucer ou warme asches and  
wirt as followeth Chap. 6.

I Johanes Faustus Doctor, do openly acknowledge with mine owne  
hand, to the greater force and strengthening of this letter, that sith  
thence I began to study and speculate the course and order of the Ele-  
ments, I have not found through the gylt that is given me from above  
any such learning and wisedome, that can bring me to my desires: and  
for that I finde that men are vnable to instruct me any further in the  
matter, now haue I Doctor John Faustus, vnto the hellish prince of D-  
orient, and his messenger Mephastophiles, giuen both boy and soule,  
vpon such condition, that they shall earne me, & fulfill my desire in all  
things, as they haue promised and boyled vnto me, with due obediencie  
vnto me, according to the articles mentioned betweene vs.

Further, I covenant and grant with them by these presents, that at  
the end of 24. yeres next ensuing the date of this present Letter, they  
being expired and I in the meane time, during the said yeres be serued  
as the at my will, they accomplishing my desires to the full in all points  
as we are agreed: that then I give them full power to do with me at  
their pleasure, to rule, to send, fetch, or carpe me or mine, be it either  
body, soule, flesh, bloud, or goods, into their habitation, be it whereso-  
ver: and herevpon, I belie God, and his Christ, all the host of heauen  
and all living creatures that beare the shape of God, yea all that liues;  
and againe I say it, and it shall be so. And to the more strengthening  
of this writing, I haue written it with mine owne hand and blood be-  
ing in perfect memorie, and herevpon, I subscribe to it with my name  
and title, calling all the infernall, midde, and supreme powers to wit-  
nes of this my Letter and subscription.

John Faustus approved in the Elements, & the spiritual Doctor  
How Mephastophiles came for his writing, and in what maner he  
appeared, and his sightes he shewed him: and how he caused him  
to keepe a coppy of his owne writings. Chap. 7.

D<sup>r</sup> Faustus sitting vpon his chayre, having but one myl boy with him.  
sodainly there appeared his spirit Mephastophiles, in likenes of a  
fiercie man, from whom issued most horrible fiercie flamez, insomuch  
that the boy was afraid, but being hardened by his Master, he hade him  
stand still, and he shold haue no harme: the spirit began to cleare as in  
a singeing manner. This party how please Doctor Faustus well, but  
hee would not call his spirit into his Counting house, but will be held

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scene more: anon was heard a coulping of armes men, and trampling of  
horses: this ceasing, came in a kennell of horndis, and therewith a  
great Hart in the hall, and therewith the Hart was slaine: Faustus whose  
heart, came forth, and looked upon the Hart, but presently before him  
there was a Lyon and a Dragon together fighting, so fiercely, that  
Faustus thought they would haue brought downe the house, but the  
Dragon overcame the Lyon, and so they banished.

After this, came in a Peacocke with a Peacocke, the cocke standing by  
his talle, and turning to the female, beat her and so banished. After-  
ward followed a furious Bull, that with a full bertenest ran upon Faus-  
tus, but comming neare him, vanished away. Afterward followed a  
great old Ape, this Ape offered Faustus the hand, but he refused. So the  
Ape ran out of the hall againe. Hereupon fell a mist in the hall, that  
Faustus saw no light, but it lasted not, & so soone as it was gone, there  
lay before Faustus 2. great Sacks, one ful of gold, the other ful of siluer.

Lastly, was heard by Faustus all manner instruments of musick, as  
Organs, Clarigolds, Lutes, Violes, Citterns, Tambayts, Horne-pipes,  
Flutes, Anomes, Harpes, & all maner of other instruments: the which  
so ravished his mind, that he thought he had been in another world, so-  
got both body and soule, insomuch that he was minded never to change  
his opinion concerning that which he had done. Hereat came Mepho-  
stophilis into the Hall to Faustus, in apparel like unto a frier, to whom  
Faustus spake, How haue done me a wonderfull pleasure in shewing me  
this pallace, if thou continue as thou hast begun, thou shalt win my  
heart and soule, yea and haue it. Mephostophilis auswered, this is no-  
thing, I will please thee better: yea, that thou mayst know my power  
and all, what soever thou wilt request of me, that shal thou haue, condi-  
tionally, hold thy promise, & gine me slyp hand-writing: at which word  
the wretched knave shal forth his hand, saying: holde thee, there hast thou my  
promise. Mephostophilis tooke the writing, & willed Faustus to take a  
copy of it: with that the perverse Faustus being resolute in his dama-  
nation, wrote a copy thereof, & gaue the diuell the one, & kept in store the  
other. Thus the spirit and Faustus were agreed, and diuell together,  
no doubt thare was a notorious house-keeping.

The manner how Faustus proceeded in his damnable life, and of  
the diligent seruice that Mephostophilis vsed towards him,  
will be found in the next Chapter Chap. 8. in the same volume.

**I**n Due: Faustus having given his soule to the Diuell, renouncing al  
the power of heaven, communing this lamentable action with his  
dumb blood, who having already deluiced his wylting, now into the dr-  
ynes

with hand, the which he putted by his hant, that he had done in the minde of a man, and thought rather himselfe to be a spirit. This Faustus dwelt at his uncles house at wittenbrege, who died, and hequeathed him in his Testament to his cosē Faustus. Faustus kept a boy with him that was his Scholler, an unhappy wag called Christopher Wagner, to whom this sport & life that he saw his master followe seemed pleasant. Faustus loued the boy wel, hoping to make him as good or better faine in his develish exercises than himselfe: and he was fellow with Mephostophilis: other wise Faustus had no more company in his house, but himselfe, his boy and his spirit, that ever was diligent at Faustus command going about the house, cloathed like a Fryer, with a little bell in his hand scene of none but Faustus, for his vittall and other necessaries, Mephostophilis brought him at his pleasure from the Duke of Saxony the Duke of Bauaria, & the Bishop of Saltzburg: soz they had many times their best wine stolne out of their Cellars by Mephostophilis; itswise their provision for their owne table, such meate as Faustus wished for, his spirit brought him in: besides that, Faustus himselfe was become scurvyng, that when he opened his window, what fowle souer he losshed so, it came presently flying into the house, were it never so dainty, whereupon Faustus and his boy went in sumptuous apparell, the whiche Mephostophilis stole stō the mercers at Norenberg, Auspurg, Frakford and Libtzig: for it was hard for them to find a locke to keep out such a cheife: All their maintinance was but stolne and borrowed ware: and thus they lived an odious life in sight of God, though as yet the world were unacquainted with their wickednes. It must be so, for their fruits bee none other: as Christ saith in Iohn, where he calleth the deuell a cheife and a murderer: and that found Faustus, for he stode him alway both body and soule.

**How Doctor Faustus would haue married, & how the diuel had almost killed him for it.**

Doctor Faustus continued thus in his Epicurish life day and night, & beleeved not that there was a God hell, or diuell: the thoughts that body and soule diued together: and had quite forgotten Divinity or the immortallty of his soule, but stood in his damnable heresie day and night. And bethinking himselfe of a wife, called Mephostophilis counsaile, which woulde in no case agree: demanding of him if he sould break the couenant made with him, or if he had forgot it: Dost not thou (quoth Mephostophilis) smorne thy selfe an enimie to God and all creatures? To this Faustus answered, thou canst not marry

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thou canst not serve two masters, God and my prince: for wedlock is a chiese institution ordained of God, & that thou hast promised to observe, as we do all, and that hast thou onely done, & moreover thou hast confirmed it with thy blood, persuade thy selfe that what thou dost in contempt of wedlocke, it is all to thine awne delight. Therefore Faustus looke well about thee, and bethinke thy selfe better, and I wish thee to change thy mind: for if thou keepe not what thou hast promised in thy writing, we will teare thee in peeces like the dust vnter thy feet. Therefore sweete Faustus, think with what vnquiet life, anger, strife, & debate, thou shalt live in when thou takest a wife: therefore change thy mind.

Doctor Faustus was with these speches in dispaire: and as all that haue forsaken the Lord, can build vpon no good foundation, so this wretched Doctor, hating to sooke the rock, fell into dispaire with himselfe, fearing if he shold motion Matrimonie any more, that the diuell wold teare them in peeces. For this time (quoth he to Mcphostophiles) I am not minded to marry. Then dost thou wel, answered his spirit. But within two houtes after, Faustus called againe his spirit, which came in his old maner like a Fryer. The Faustus said vnto him, I am not able to resist or bridle my fancy, I must and wil haue a wife, and I pray thee giue thy consent to it. Sodenly upon these wordes came such a whirlewind about the place, that Faustus thought the whole house wold haue tolne downe, all the doores in the house flew off the hookes: after all this his booke was full of smoke, and the smoke couered over with ashes: which when Doctor Faustus perceaved, hee wold haue gone up the staires, and flying vp he was taken & throwne into the hall that he was not able to stirre hand nor foote: then round about him ran a monstrous circle of fire, never standing still, that Faustus scied as he lay, and thought there to haue been burned. Then cried he out to his spirit Mcphostophiles: help, promising him he wold liue in al thinges as he had wroght in his hand writing. Hereupon appeared unto him an ugly deuell, so fearefull and monstrous to behold, that Faustus durst not looke on him. The deuell said, what wouldest haue Faustus? how likeliest thou thy wedding? what mind art thou in now? Faustus answered he had forgot his promise, desiring him of pardon, and he woulde talke no more of such thinges. Thou were best so to do, and so vanished from him.

After appeared vnto him his frere Mcphostophiles, with a bell in his hand, and spaketh to Faustus: This is no jesting with vs, hold thou that which thou haue willed, and we will performe as we haue promised: And mazey comynge, I haue al haue thy hearts desire of what wouldest

**ever thou wilst, be she alive or dead; and so long as thou wilst, thou shalt  
keepe her by thee.**

These words pleased Faustus wonderful wel, and repented himself that he was so foolish to wish himself married, that might have any woman in the whole city brought to him at his command: the which he practised and persevered in a long time.

## Questions put forth by Doctor Faustus unto his spirit Mepho

**Strophiles.** Chap. 10. 1-10 (11-12) 27-30

**D**acto; Faustus living in all manner of pleasure that his heart could desire, continuing in his amorous delights, his delicate fare, & costly apparel, called on a time his Mcphostophiles to him, which being come, brought with him a booke in his hande of all manner of Centrall & enchanted Arts, the which he gane Faustus, saying: hold my Faustus, work now thy hearts desire: The coppy of this enchanting booke, was afterward found by his seruant Christopher Wagner. **W**e (quoth Faustus to his spirit) I have called thee to know what thou canst do if I have need of thy helpe. Then answered Mcphostophiles & said my Lord Faustus, I am a flying spirit, peare so swift as thought can think, to do whatsoever. Here Faustus said; but how came thy Lord & master Lucifer to have so great a fall from heaven? Mcphostophiles answered: My Lord Lucifer was a faire Angel, created of God as immortall, and being placed in the Seraphins, which are above the Cherubins, he would haue prehended unto the throne of God, with intent to haue thenselvē God out of his seat. Upon this presumption the Lord cast him downe headlong, and wherefore he was an Angel of light, now dwells he in darkness, not able to come neare his first place without God send for him to appeare before him, as Raphael; but into the lower degree of angels that haue their conuersation with men he may come, but not unto the second degree of heauens that is kept by the archangels, namely Michael, and Gabriel, for these are called Angels of Gods wonders: yet are these far inferior places to that from whence my Lord and master Lucifer fell. And thus sat Faustus, because thou art one of the beloved children of my Lord Lucifer, following and seeing thy mind in manner as he did his, I haue shertly resolued thy request, and more I will do for thee at thy pleasure. I thanke thee Mcphostophiles (quoth Faustus) come let vs now goe rest, for it is night upon this they left their communication.

How doctor Faustus dreamed, that he had seen hell in his sleep,  
and how he questioned with his spirit of malice as concerning hell,  
with the spirits answeres. To be continued in Chap. II. and soe on.

The night following after Faustus his communacation was with Mephastophiles, as concerning the fall of Lucifer, Doctor Faustus demanded that he had seene a part of hell: but in what manner it was, or in what place he knew not: whereupon he was greatly troubled in mind, and called unto him Mephastophiles his spirit: saying to him, my Mephastophiles, I pray thee resolve me in this doubt: what is hell, what substance is it of, in what place stands it, and when was it made? Mephastophiles answered: my Faustus, thou shalt know that before the fall of my L. Lucifer there was no hel, but even then was hel ordained: it is of no substance but a confused thing: for I tell thee that before all Elements were made, and the earth seene, the spirit of God moued on the waters and darknes was over all: but when God said, let it be light, it was so at his word, and the light was on Gods right hand, and God praysd the light, Judge thou further: God stood in the middle, the darkenes was on his left hand, in the which my Lord was bound in chaines vntill the day of judgment, In this confused hell is nought to find but a sulphurish, sicke, stinking mist or fog. Further we devils know not what substance it is of, but a confused thing. For as a bubble of water flieth before the wind, so doth hell before the breath of God. Further, we devils know not how God hath laid the foundation of our hell, nor whereof it is, but to be short with thee Faustus, we know that hell hath neither bottome nor eyn.

The second question put forth by Doctor Faustus to his spirit, what kingdoms there were in hell, how many and what were their Rules namers.

Faustus spake agine to Mephastophiles, saying: thou speakest of wonderfull things, I pray thee now tell me what kingdoms is ther in your hell, how many are there, what are they called, and who rules them, the spirit and deceydme: my Faustus know that hel is as thou woldest thinke with thy selfe another world in the which we have our being under the earth, & above the earth, even to the heauens, within the circumference whereof are contained ten kingdoms, namelgy

1. Lacus Mortis. 2. Gehenna. 3. Ignis. 4. Hierbus. 5. Terra tenebrosa. 6. Barathrum. 7. Tartarus. 8. Stix. 9. Acheron. 10. Terra obliuionis.

The which kingdoms are governed by five Kings, that is, Lucifer in the Orient, Belzebub in Septentrio, Belial in Meridie, Asmodeus in Occidente, and Plegeton in the middest of them all: whose rule and dominie

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damnious, had wonnes evill he daye comynge. And thus saith Faustus  
Sith halfe thys herte of our trewthe is gone, shal I saye a dñe? . . . . .  
Another bunction put foot by Doctor Faustus to his spirit con-  
cerning his Lord Lucifer, with the sorow that Faustus selfe  
wades into. And right soone saye shal I saye a dñe? . . . . .  
**D**octor Faustus began again to reason with Mephostophilis regar-  
ding him to tel him in what forme and shape & in what estimacion  
his Lord Lucifer was when he was in fauour with God. Wherupon  
his spirit required him of thre daies respit, which Faustus graunted.  
The thre daies being expired, Mephostophilis gave him this answer:  
Faustus my lord Lucifer (so called now), for that he was banished out  
of the cleere light of heaven, was at the first an angel of God, yea verie  
was so of God ordained, for shape, pompe, authoritie and thynges, and  
dwelling, that he far exceeded all the other creatures of God, yea our  
gold and precious stones, and so illuminated, that he far surpassed the  
brightnes of the sun and all other starnes, where God placed him on the  
Cherubins, where he had a kingly office, & was alwaies before Gods  
seate, to the end he might be the more perfect in all his beings: But  
when he began to be high minded, proud, and so presumptuous, that he  
would usurpe the seat of Gods maiestie, then was he banished out from  
amongst the heauenly powers, separated from their abiding into the  
manner of a stire stone, that no water is able to quench, but continually  
burneth vntill the end of the world.

Doctor Faustus when he had heard the wordes of his spirit, began to  
consider with himselfe, having divers and sundry opinions in his head:  
and very pensively (saying nothing) vnto his spirit, he went into his  
chamber, and laid him on his bedde, recording the wordes of Mephosto-  
philes, which so pierced his heart, that he fell into sighing and great la-  
mentation, crying out: alas, ah woe is me, what haue I done? Then  
so shall it come to passe with me: am not I also a creature of Gods ma-  
iestie: bearing his owne Image and similitude, into whom he hath brou-  
ghted the spirit of life and immortalitie, vnto whom he hath made all  
things living subiect: but woe is me, mine haughtie mind, proud aspi-  
ring stomacke, and filthy flesh, hath brought my soule into perpetuall  
damnation, yea, pride hath abuse my understanding, insomuch that  
I haue forgot my Maker, the spirit of God is departed from me, I  
haue promised the deuell my soule: and therfore it is but a lolly for me  
to hope for grace, but it must bee even with mee as with Lucifer

tho: into perpetuall burning fire: so, now is me that ever I haue  
borne. In this perplexite lay this miserable Doctor Faustus, having  
quite forgo his faith in Christ, never falling to repentence truly ther-  
by to attaine the grace and holy spirit of God againe, the which woulde  
have bene able to haue testid the strong assaunts of Sathan: for al-  
though hee had made him a promise, yet hee might haue remembred  
through true repentence, sinnes come againe into the favour of God:  
which saith he faulst full firmly hold, knowing that they kill the body  
are not able to hurt the soule: but he was in all his opinions couplid  
without faith or hope, and so he continued.

Another disputation betwixt Doctor Faustus & his spirit, of the  
power of the diuell, and of his enuie to mankind. Chap. 14.

**A**fter Doctor Faustus had a while pondred & sorrowed with him-  
selfe of his wretched estate, he called againe Mephystohiles unto  
him, commanding him to tell him the iudgement, rales, power, at-  
tempts, tirannie, and temptation of the diuell, and why he was minded  
to such kind of living: whereupon the spirit answered, this question  
that thou demandest of me, will turne thee to no small discontentment:  
therefore thou shouldest not haue desired me of such matters, for it con-  
ceth the secrets of our Kingdome, although I cannot denie to resolve  
thy request. Wherefore know thou Faustus, that so soone as my Lord  
Lucifer fell from heauen, he became a mortall enemie both to God &  
man, & hath vsed (as now he doth) all maner of tiranny to the destruc-  
tiō of mā, as is manifest by divers examples, one falling sudainly dead,  
another hangs himselfe, another drownes himselfe, others stab them-  
selves, other unlawfully despater, and so come to bitter confusson: the  
first man Adam that was made perfect to the similitude of God, was  
by my lord his poicly, the whole decay of man: yea Faustus in him was  
the beginning a first tirannie of my Lord Lucifer to man: the like did  
he with Cain, the same with þ children of Israel, whē they worshipped  
strange Gods & fell to whordome with strange women: the like with  
Saul: so did he by the seven husbands oþer that after was the wife of  
Tobias likewise Dagon our selfe to brought to destruction 50000 men,  
whereupon the Arke of God was stolne: Belial made David to number  
his men, whereupon were kille 60000. also he deceived King Sa-  
lomon that worshipped the Gods of the heathen: & there are such spirits  
innumerable, that can come by men and tempt them, drame them to im-  
weaken their beleife, for terrible the hartes of kings and princes, tur-  
ning them vp to warre and bloushed: and to this intent as we spread  
our selues throughout all the world, as the bitter enemies of God, and  
his

## of Doctor Faustus.

his sonne Christ, yea, and all those that worshippe them: and that thou knowest by thy selfe Faustus, how we have dealt with thee. To this answered Faustus, why then thou dost also begaine me. Pea (quoth the spirit) why shouldest we not helpe thee forward: for so sonie as wee saw thy heart, how thou didst despise thy degree taken in Divinity, and didst study to search and know the secrets of our kingdom, even then did we enter into thee, giving thee divers soule and filiby cogitations, prick-  
ing thee forward in thine intent, and perswading thee that thou couldst never attaine to thy desire, vntill thou hadst the helpe of some diuell: and when thou wast delighted in this, then tooke we root in thee: and so firmly, that thou gauest thy selfe unto vs, both body and soule, the which thou Faustus canst not deny. Hereat answered Faustus: Thou sayst true Mephostophiles, I cannot deny it: Ah woe is me miserable Faustus, how haue I been deceived? had not I desired to know so much I had not beeene in this case: for having studied the lives of the holy Saints and Prophets, and thereby thought my selfe to understand sufficient in heavenly matters, I thought my selfe not worthy to be cal-  
led Doctor Faustus, if I shoulde not also know the secrets of hell, and be associated with the furious fiend thereof: now therefore must I be re-  
warched accordingly. Whiche speeches being uttered, Faustus went ver-  
y sorrowfully away from Mephostophiles.

How doctor Faustus desired againe of his Spirit to knowe the se-  
crets and paines of hell: & whether those damned diuels & their  
companie might euer come into the fauor of God againe or not.

### Chap. 15.

Doctor Faustus was euer pondering with himselfe, how hee might  
get loose from so damnable an end as he had given himself unto, both  
of body & soule, but his repentance was like to that of Cain and Iudas,  
he thought his sinnes greater then God could forgive, hereupon rested  
his minde: he looked vp to heaven, but saw nothing therein: for his heart  
was so pellewed with the diuell, that he could thinke of nothig els but of  
hell and the paines thereof. Wherefore in all the hastre he calleth vnto  
him his spirit Mephostophiles, desiring him to tell him some more of  
the seerets of hell, what paines the damned were in, and how they were  
tormented, and whether the damned soules might get againe the fauour  
of God, and so be released out of these tormentes, or not: whereupon the  
spirit answered, My Faustus, thou mayest well leane to question any  
more of such matters, for they will but disquiet thy minde, I pray thee:  
What meanest thou? thinkest thou through these thy fantasies to escape  
me: No, for if thou shouldest clime vp to heauen, there to hide thy self, yet

## The famous Historie

would I thrust thee downe again: for thou art mire, and thou belongest unto our societie; therefore swete Faustus, thou wilst repent this thy foolish demand, except thou be content that I shall tell thee nothing. Quoth Faustus ragingly, I will know, or I will not live, wherefore dispatch and tell me: to whom Mephostophiles answered, Faustus, it is no trouble unto me at all to tell thee, and therfore sith I have forced me thereto, I will tel thee thinges to the terror of thy soule, if thou wilt abide the hearing. Thou wilst have mee tell thee of the secrets of Hell, and of the paines thereof: know Faustus that hell hath many figures, semblances and names, but it cannot be named nor figured in such sort unto the living that are damned, as it is to those that are dead, and do both see & feele the tormentis thereof: for hell is said to be deadly, out of the which came never any to life again but on, but he is nothing for thee to reckon upon, hel is bloodthirsty, and is never satisfied: hel is a valley into the which the damned soules fall: for so soone as the soule is out of mans body, it woulde g'adly goe to the place from whence it came, and climeth vp abone the higheſt hilles, even to the heauens, where being by the Angels & the first Mobile denide entertainmet (in consideration of their euill life spent on the earth) they fall into the deepest pit or valley which hath no bottome, into a perpetuall fire, which shall never bee quenched: for like as the flint throwne into the water, loseth not his ver tue, neither is his fire extinguished, eneso the hellish fire is unquenchable, and even as the flint done in the fire being burned, as red hot, and yet consumeth not, so likewise the damned soules in our hellishfire are ever burning, but their paines never diminishing. Wherefore is hel called the everlasting pain, in which is neither hope nor mercie. So it is called vtter darknes, in which wee see neither the light of Sunne, Mone, nor starre: and were our darknes like the darknes of thenight, yet were there hope of mercy, but ours is perpetuall darknes cleane exempt from the face of God. Hel hath also a place within it, called Chasma, out of the which issueth al manner of thunders, lightnings, with such horrible shriekings, and wailings, that oftimes the very diuels themselves stand in feare thereso: for one while it sendeth forth windes with exceeding snow, haule, and raine, congealing the water into Ise: with the which the damned are frozen, gnash their teeth, howle, and cry, and yet cannot die.

t Other whiles, it sendeth forth most horrible hot misses or, sagges, with flaching flames of fire and brimstone, wherein the sorrowfull soules of the damned lie broiling in their reiterated tormentis: ye Faustus, hell is called a prison, wherin the damned lie continually bound, it is also called Pernicles and Exicium, death, destruction, purgulnes

of Doctor Faustus.

mischeefe, a mischance, a pittifull and an euill thing wold without end. We haue also with vs in hell a ladder, reaching of exceeding heigh, as though the toppe of the same wold touch the Heauenis, on which the damned ascend to seeke the blessing of God, but through their infidelity, when thy are at the very highest degree, they fall downe againe into their former miseries, complaining of the beate of that unquenchable fire: yea sweete Faustus, so must thou understand of hell, the while thou art so desirous to know the secrets of our kingdom. And marke Faustus, hel is the nurse of death, the heate of all fire, the shadew of heauen and earth, the oblivion of all godnesse, the paines unspeakable, the greces unremouable, the dwelling of diuels, Dragons, Serpents, Adders, Toades, Crocodiles, and all manner of venomous and noysome creatures, the puddle of sinne, the stinking fogge ascending from the Stygian Lake, brimstone pitch, & all manner of uncleane mettals, the perpetuall and unquenchable fire, the end of whose miseries was never purposed by God: yea, yea, Faustus thou salest, I shall, I must, nay I will tell thee the secrets of our kingdome, for thou byest it deerely, and thou must and shalt be partaker of our tormentis, that (as the Lord God said) never shall cease: for Hell, the womans belly, and the earth, are never satisfied: there shalt thou abide horrible tormentis, trembling, gnashing of teeth, howling, crying, burning, freezing, melting, swimming in a labyrinth of miseries, scalding, burning, smoking in thine eies, stinking in thy nose, ho-senes of thy speech, deafnes of thine eares, trembling of thine handes, biting thine owne tongue with paine, thy heart crushed as in a preesse, thy bones brokē, the diuels tolling firebrands upon thee, yea thy whole carcase tossed upon muckholes, from one diuel to another, yea Faustus then wilt thou wish for death, and he will fly from thee, thine unspeakable tormentis shall be every day augmented more and more: for the greater the sinne, the greater is the punishment: how likeliest thou this my Faustus a resolution answerable to thy request?

Lastly, thou wilst haue me tell thee that which belongeth onely to God, which is, if it be possible for the damned to come againe in to the fauour of God, or not: whyp Faustus thou knowest that this is against thy promise, for what shouldest thou desire to know that, having alreadie giuen thy soule to the diuel, to haue the pleasure of this world, and to know the secrets of hell: therfore art thou damned, and how canst thou then come againe to the fauour of God: therfore I directly answer no: for whomsoever GOD hath forsaken and thrown into hell, must there abide his wrath and indignation in that unquench-

ble fire, where is no hope nor mercy to be looked for, but abiding in perpetuall paines world without end: for even as much it availeth thee Faustus, to hope for the fauour of God againe, as Lucifer himselfe, who indeed although he and we all haue a hope, yet it is to small availe, and taketh none effect, for out of that place GOD will neither heare crying nor stghing: if he do, thou shalt haue as little remorse, as Diues, Caine, or Iudas had: what helpeth the Emperour, King, Prince, Duke, Earle, Baron, Lord, Knight Squire, or Gentleman, to cry for mercie being there? Nothing: for if on earth they would not be syants, and selfewilled, rich with couerousnes: proud with pompe; gluttons, & un-kards, whoremongers, backbiters, robbers, murtherers, blasphemers, and such like, then were there some hope to be looked for; therefore my Faustus, as thou comest to hell with these qualities, thou maiest say with Caine, My sinnes are greater then can be forgiuen; goe hang thy selfe with Iudas, and lastly, be content to suffer tormentes with Diues. Therefore know Faustus, that the damned haue neither end nor time appointed, in the which they may hope to be released, for if there were any such hope, that they by throwing one drop of water out of the sea in a day, vntill it were all dry; or if there were an heape of Sand as high as from the earth to the heauens, that a birde carrying away but one corne in a day, at the end of this so long labo: that yet they might hope at the last, God would haue mercy on them, they wold be comsoled; but now there is no hope that God once thinks vpon them, or that their howlings shall ever be heard; yea, so vnpossible, as it is for thee to hid thy selfe from God, or vnpossible for thee to remoue the Mountaines, or to empty the See, or to tell the drops of raine that haue fallen from heauen vntill this day, or to tell what there is most of in the world, yea & for a Camel to go through the eye of an needle: euē so vnpossible it is for thee Faustus & the rest of the damned, to come againe into the fauour of God: and thus Faustus hast thou heard my last sentence, and I pray thee how doest thou like it? But know this, that I counsell thee to let me be vnmelested heereafter with such disputationes, or els I will vexe thee every lyme, to thy small contentment. Doctor Faustus departed from his spirit very penarie and sorrowfull, laid him on his bed, altogether doubtfull of the grace and fauour of God, wherefore he fell into fantasticall cogitations: saine he wold haue had his soule at libertie againe, but the diuel had so blinded him, and taken such deepe roote in his heart, that he could never thinke to craue Gods mercy, or if by chance he had any good motion, straight waies the diuell wold thrust him a faire Lady into his chamber, which fell to kissing & dalliance.

ance with him, through which meanes, hee threw his godly motion in the wind, going forward still in his wicked practises, to the bitter ruine both of his body and soule.

Another question put forth by Doctor Faustus to his Spirit Mephastophiles of his owne estate. Chap. 16.

Doctor Faustus being yet desirous to beare more strange things, called his spirit unto him, saying: My Mephastophiles, I have yet another late unto thee, which I pray thee deme not to resolue me of. Faustus (quoth the spirit) I am loth to reason with thee any further, for thou art never satisfied in thy mind, but alwayes bringest me a newe. Yet I pray thee this once (quoth Faustus) da me so much fanoz, as to tel me the trueth in this matter, and hereafter I will be no more so earnest with thee: the spirit was altogether against it, but yet once more he would abide him: Well (said the spirit to Faustus) what demandhest thou of me? Faustus sayd, I would gladly know of thee, if thou wert a man in maner and forme as I am, what shouldest thou doe to please both God and man? Whereat the spirit smiled, saying: My Faustus, if I were a man as thou art & that God had adorned me with those gifts of nature, as thou once haddest, even so long as the breath of God were by, and within me, would I humble my selfe vnto his Maiestie, endeououring in all that I could to keepe his commandements, praise him, gloriifie him, that I might continue in his faviour, so were I sure to enjoy the eternal joy and felicitie of his kingdom. Faustus sayd, but that haue not I done. No, thou sayest true (quoth Mephastophiles) thou hast not done it, but thou hast denied the Lord thy maker, which gane thee the breath of life, speech, hearing, sight, & all other thy reasonable senses, that thou mightest understand his will and pleasure, to lise to the glory and honour of his name, and to the aduancement of thy body and soule, him, I say, being thy maker, haue thou denied and defied, yea, wickedly thou hast applied that excellent gift of thine understanding, & given thy soule to the diuell: therfore give none the blame but thine owne selfe-will, thy proud & aspiring minde, which hath brought thee into the wrath of God & vtter damnation. This is most true (quoth Faustus) but tel me Mephastophiles, wouldest thou be in my case as I am now? yea, saith the spirit (and with that sccht a great sigh) for yet would I so humble my self, that I would win the favour of God. Then (said doctor Faustus) it were time enough for mee, if I amended. True said (Mephastophiles) if it were not for thy great sins, which are so odious & detestable in the sight of God, that it is too late for thee, for the wrath of God resteth vpon thee. Leane off (quoth Faustus) & tel me my question to my greater comfort.

## The famous Historie.

Heere followeth the second part of Doctor Faustus his life, and  
his practises, vntill his end. Chap. 17.

**D**octor Faustus having received denial of his spirit, to be resolued  
any moxe in such like questions propounded: forgot al good works,  
and fell to be a Kalender-maker by helpe of his spirit, and also in shorte  
time to be a god Astronomer or Astrologian: he had learned so perfect-  
ly of his spirit the course of the Sunne, Mone, and Starres that hee  
had the most famous name of all the Mathematiques that lived in his  
time, as may well appeare by his works dedicated vnto sundry Dukes  
and Lords: for he did nothing without the aduice of his spirit, which  
learned him to presage of matters to come, which haue come to passe  
since his death. The like praise won her with his Kalenders & Alman-  
acks making, for when he presaged of any change, operation or alter-  
ation of the weather or elements: as wind, raine, logs snow, halle,  
moist, dry, warme, cold, thunder, lightring, it fel so duly out, as if an  
Angell of heauen had forewarned it. He did not like the unskilfull Astro-  
nomers of our time, that set in Winter, cold, moist, airy, frost: and in  
the Dog-dates, hot, dry, thunder, fire, and such like: but he set in all his  
works, day and heure when, where and how it should happen. If any  
thing wonderfull were at hand, as death, famine, plague, or warres, he  
he would set the time and place in true and full order, when it shoule  
come to passe.

A question put forth by Doctor Faustus to his Spirit  
concerning Astronomic. Chap. 18.

**D**octor Faustus falling to practise, & making his Prognostications,  
he was doubtfull in many points: wherefore he called vnto hym Mes-  
phostophiles his spirit, saying, I finde the ground of this science very  
difficult to attaine vnto: for that when I conser Astronomia and A-  
strologia, as the Mathematicians and ancient writers haue left in me-  
morie, I find them to vary and be veray much to disagree: wherefore I pray  
thee to teach me the truth in this matter. To whom his spirit answere-  
red, Faustus thou shalt know, that the practitioners or speculatores, or at  
least the first inventors of these Artis, haue done nothing of themselves  
certayne, wherupon thou mayest attaine to the true prognostication  
or presaging of things concerning the heauens, or of the influence of the  
planets: for if by chaunce some one Mathematician or Astronomer  
had left behinde him any thing worthy of memorie: they haue so vtn-  
dered it with Enigmatical wordes, and Characters, and such obscure fig-  
ures, that it is impossible for an earthly man to attain vnto the know-  
ledge thereof, without the ayde of some spirit, or else the speciall gift of  
God,

## of Doctor Basile T

Body for such are the hidde-works of God hidden men, yet do we spirits  
that die and fleete in all elements, know stily, and there is nothing to  
bewone, or by the heauens pretended, but to him selfe except onely the  
day of Desm. Wherefore Faustus learme of me, I will teach thee their  
course & course of 21. 21. Q. o. S. & e. the cause of winter & summer,  
the exaltation and destination of the Sunne, and the clipse of the Moon,  
the distance and hight of the poles, and every such Starre, the nature  
and operation of the Elements, fire, ayre, water, and earth, and all that  
is contained in them. yea herre in therets nothing hidden from me, but  
only the fylthessence, which once thou hadst Fauſtus at liberite, but now  
Fauſtus thou hast lost it past recovery. Wherefore learmyng that which  
wil not be again had, learme now of me to make thunders, lightning, hail  
snow, & raine: the cloudes to rent, the earth & craggy rocks to shake  
and split in sunder: the Seas to swel and rore, & ouerrun their marks,  
knowest not then that the deeper the Sunne shined the hotter he pier-  
ces: so, the more thy Art is famous whilſt thou art here, the greater  
shalbe thy name when thou art gone. Knowell nor thou that the earth  
is frozen, cold, and dry: the water runing, cold, and moist, the ayre dry-  
ing, hote, and moist: the fire consuming hote and dry: yea Fauſtus, so  
must thy hart bee inflamed like the fire to mount on high: learme Fau-  
ſtus, to fly like my ſelfe, as ſwift as thought from one kingdom to anoth-  
er, to ſit at þe pinteſtables, to eat their daintieſt fare, to haue thy ple-  
ſure of their faire Ladieſ, Wives, and concubines, to haue altheir iewels  
and costly robes as thinges belonging unto thee, and not unto them: learme  
of me Fauſtus, to ruine through wales, doores, and gates, of  
ſtone and yron, to creep into the earth like a worm, to ſwimme in the  
water like a fish, to ſy in the ayre like a bird, and to live and nouriſh thy  
ſelfe in the fire like a Salamander, ſo ſhall thou be famous, renowned,  
far ſpoken of, and extolled for thy ſkil: going on haines, not hurtling  
thy ſerte, carrying fire in thy boſome, and not brakking thy ſhirt, ſeeing  
through the heauens as through a Chrystal, wherin is placed the plati-  
nets, with all the rest of the preſaging comets, the whole circuite of the  
world from the Eaſt to the West, North, and South: there ſhalt thou  
know Fauſtus, wherefore the fiery ſphere aboue: and the ſignes of the  
Zodiak doth not burne, conſume the booke face of the earth, being hind-  
dered by placing the two moſt elements between them, the ayre cloude  
and the wavering waues of water, yea, Fauſtus, I will deeme that the  
ſecrets of nature, what the cauſes that the Sunne in former being at the  
highest, giueth all his heate downwardes on the earth, and bring in  
Winter at the lowest, giueth all his heate upewardes into the Heavens;

## The famous Historie'

that the know should be of so great vertue, as the horay : and the Lady Saturne in Occulto, more better then the Sun in Manifesto. Come on my Faustus, I will make thee as perfect in these things as my selfe. I will learene thee to goe invisible, to finde out the mines of gold and siluer, the sodines of precious stones, as the Carbuncle, the Diamond, Saphir, Emerald, Ruby, Topas, Jacint, Granat, Jaspis, Amethyst: vse all these at thy pleasure, take thy hearts desire, thy lime Faustus, weareth away, then why will thou not take thy pleasure of the world? Come up, wee will goe unto Kings at their owne Courts, and at their most sumptuous banquets be their guesse: if willingly they invite vs not, then perforce we will serue our owne turne with their best meate, and dauntless wine: Agred quoth Faustus, but let mee paule a while vpon this thou hast euern now declared vnto me.

How Doctor Faustus fell into despair with himselfe: for having put forth a question vnto his spirit, they fell at variance, wherevpon the whole roote of diuels appeared vnto him, threatening him sharply. Chap. 19.

Doctor Faustus revolting with himselfe the speeches of his spirit, he became so wofull and sorrowfull in his cogitations, that he thought himselfe already syring in the hottest flames of hell: & lying in his muse, suddenly there appeared vnto him his spirit, demanding what thing so grieved and troubled his conscience? Whereat Doctor Faustus gaue no answer: yet the spirit very earnestly lay vpō him to know the cause: and if it were possible, he would finde remedy for his griesse, and ease him of his sorowes. To whom Faustus answered, I haue taken thee vnto me as a servant to doe mee service, and thy service will bee very deare vnto mee: yet I cannot haue any diligence of thee farther then thou list thy selfe, neyther doest thou in any thing as it becommeth thee. The spirit replied, My Faustus, thou knowest that I was never against thy commandements as yet, but ready to serue and resolve thy questons, although I am not bound vnto thee in such respects as concerns the hurt of our kingdome, yet was I alwayes willing to answere thee, and so am still: therefore wyl Faustus lay on boldely, what is thy will and pleasure? At which words, Mephistophilis, tell me how & after what sorte God made the world, & all the creatures in them, & why man was made after the Image of God? The spirit hearing this: answered, Faustus thou knowest that all this is in vain for thee to aske, I know that thou art loath for that thou haile done, but it availeth thee not, for I will teare

## of Doctor Faustus.

thousand pecces, if thou change not thine opinions, & hereat he dasheth away. Whether Faustus all sorrowfull for that he had perisched such a question, fell to weeping and to bewailing bitterly, not for his sinnes towards God, but for that the diuell was departed from him so suddenly and in such a rage. And being in this perplexity, he was sodainly taken in such an extreme cold, as if he shoulde haue frozen in the place where he sate, in which the greatest dæl in hel, appeared unto him, with certeaine of his hideous and internall company in most vglyest shapes that it was impossible to thinke upon, and traunting the chamber round about where Faustus sate, Faustus thought to himselfe, how are they come for me through my time bee not come, and that because I haue asked such questions of my seruant Mephostophilis, at whose cogitations, the chiefest dæl which was his Lord, unto whom hee gaue his soule that was Lucifer, spake in this sort: Faustus, I haue seche thy thoughts, which are not as thou haft vowed unto me, by vertue of this Letter and shewed him the Obligation which he had written with his owne blou, wherefore I am come to visite thee and to shew shew me about behinde baillies in hop, that will draw and confirme thy mind alittle more credite unto us. Content quoth Faustus, go to let me see what pastime you can make. At which words, the greatest dæl in his likenesse sate him downe by Faustus, commanding the rest of the dælus to appere in their forme, as if they were in hell: first entered Belial in forme of a Beare with curled blacke haire to the ground, his eares hangynge byrige; within the eare was as red as bloud, out of which issued flames of fire, his teeth were a stote at least long, as white as snowe, with a taile three elles long (at the least) having two wings on behinde each arme, & thos one after another they apperead to Faustus in forme as they looke in hel, Lucifer himselfe sate in manner of a man all hairy, but of a browne colour like a Squirrel ruckes, and his taile turning toward on his backe as the Squirrels bis, I thinke bee could catche rings to like a Squirrel.

After him came Belzebub in curled haire of a horsefæsch colour, his heame like the head of a boar, with a myghtie pære of boynes, and two long eares downe to the ground, and two wings on his backe with pricking stinges like thornes: out of his wings issued flames of fire his taile was like a Cowes. The same Affroth in forme of a bovine going upright on his taile: and haue no feete, but a taile like a Bowe sworne: under his chappes gre in two boort handes, and his backe was coleblaske, his belly thicke in the midddle, yellowe like gold, having many bristles on his backe like a hedgehog. After him came Chamaosta, being white and gray mixed, exceeding curled and hairy, he ha

a head like the head of an Asse, and a tale like a Cat, and clauen like an  
 Orr, lacking nothing of an ell broad. Then came Anobis, this dwelt  
 had a head like a dog, white and blacke haire in shape of a hog, sauing  
 that he had but two feete, one vnder his throat, the other at his tayle, he  
 was foure elles long, with hanging eares like a blood-hound. After  
 him came Dithican, he was a shorttheife, in forme of a Feasant, with  
 shining feathers, and foure feete, his necke was greene, his body red, and  
 his feete blacke. The last was called Brachus, with foure short feet like  
 a Hedgehog, yellow and greene, the upper side of his body was brune,  
 and the belly like blew flames of fire: the tayle redde, like the tayle of  
 a Monkey. The rest of the diuels were in forme of vsensible beastes,  
 as Swaine, Harts, Beares, Woolfes, Apes, Buffes, Goates, Antlopes,  
 Elephants, Dragons, Horses, Asses, Lyons, Cats, Snakes, & oadens,  
 and all maner of vgly odious Serpents and Cormes: yet came in such  
 sort, that every one at his entry into the Hall, made their reverencie un-  
 to Lucifer, and so tooke their places, standing in order as they came, un-  
 till they had filled the whole Hall, wherewith sodainely fel a most horri-  
 ble thunders-clap, that the house shooke as though it would haue fallen to  
 the ground, vpon which every monstre had a mucke-rooke in his hand,  
 holding them towards Faustus, as though they warden haue run at all  
 at him: which when Faustus perceived, he thought vpon the words of  
 Mephostophilis, when he told him how the soules in hel were tormented,  
 being cast from diuell to diuell vpon mucke-rooks, he thought verily  
 to haue been tormented abois of them in like sort. But Lucifer perceiv-  
 ing his thought, spake to him, My Faustus, how likelit thou thinkest  
 of mine: quoth Faustus, why came not you in another maner of shape?  
 Lucifer replied, we cannot change our bellish forme, we haue shewed  
 our selues here as wee are abois: yet can wee blinde mens eyes in such  
 sort, that when we will, we repare unto them, as if we were men, or an-  
 gels of light, although our dwelling be in darknes. So he said Faustus, I  
 like not so many of you together, wherupon Lucifer commanded them  
 to depart, except 7, of the principall, forthwith they presentlie vanquished;  
 which Faustus perceiving, he was somewhat better comforted, & spake  
 to Lucifer, where is my seruant Mephostophilis? let me see if he can do  
 the like, wherupon came a fierce Dragon flying, & spitting fire round  
 about the house, and comming towards Lucifer, made reverence, and  
 then changed himself to the forme of a frier, saying, Faustus, what wilt  
 thou? Faustus said, I will that thou teach me to transorme my selfe in  
 like sort as thou and the rest haue done: then Lucifer put sorte his paw  
 and gaue Faustus a booke, saying, holo, doe what thou wilt, which bee  
 looking

looking upon, straignt wates changed himselfe into a bogge then into a Clothe, then into a Dragon, and finding this for his purpose, it liked him well. Quoth he to Lucifer, and how commeth it that all these filthy formes are in the world? Lucifer answered, they are ordained of God as plagues unto men, & so shall they be plagued (quoth he) whereupon came Scorpions, Vlapes, Crnts, Bees, and Gnats, which set to stinging and biting him, and all the whole house was filled with a most horrible stinking fog, insomuch that Faustus saw nothing, but still was tormented: wherefore he cried so: help: saying, Mephastophilis my fau-  
full seruant where art thou, helpe, helpe I pray thee: heereat the spirit answered nothing, but Lucifer himselfe said ho, ho, ho, Faustus, how li-  
kest thou the creation of the world, and in contentment it was cleare again,  
and the dinels and all the filthy cattel were vanisched, onely Faustus  
was left alone, seeing nothing, but hearing the sweetest musick that ever  
he heard before, at which he was so rauished with delight, that he so got  
his seuerne hee toas in before: and it repented him that he had seene no  
more of their pastime.

How Doctor Faustus desired to see h. Land of the manner how he  
was vsed therin. Chap. 10.

**D**OCTOR Faustus bethinking how his time went away, and how he  
had spent eight yeeres theron, he ment to spend the rest to his bet-  
ter contentement, intending quicke to forget any such motions, as might  
offend the diuell any more: wherefore on a time he called his Spirit  
Mephastophilis, and said vnto him, bring thon hither vnto mee thy  
Lord Lucifer or Beliall: hee brought him (notwithstanding) one that  
was called Belzebub, the which asked Faustus his pleasure. Quoth  
Faustus, I wold kno wif thee if I may see hel and take a view there-  
of: That thou shalte said the diuel, and at midnight I will fetch thee.  
Well, night being come, Doctor Faustus awaited very diligently for  
the coming of the diuell to fetch him, and thinking that he tarried all  
too long, he went to the window, where he pulled open a casement,  
and looking into the Element, he saw a cloude in the North more  
blacke, darke, and obscure then all the rest of the skie, from whence the  
wind blew most horrible right into Faustus his chamber, and filled the  
whole house with smoke, that Faustus was almost smothered: heereat  
fell an exceeding thunder-clap, and withall came a great rugged blacke  
Beare, al curled, and vpon his backe a chaire of beaten gold, and spake  
to Faustus, saying sit vp and away with me: and Doctor Faustus, that  
had so long abode the smoke, wist rather to be in hell than there, get  
vnto the diuel, and so they went together. But marke how the diuell

blinded him, & made him beleue that he carried him into hell, so he car-  
ried him into the ayre, where Faustus fel into a sound sleepe, as if he had  
sate in a warme water or bath: at last ther came to a place which bur-  
neth continually with flashing flames of fire and brimstone, wherout  
issued an exceeding mighty clap of thunder, with so horrible a noise, that  
Faustus awaked, but the diuel went forth on his way, & carried Faustus  
therinto, yet notwithstanding, howsoeuer it burnt, Doctor Faustus fel  
no more heate, then as it were th<sup>e</sup> glimbris of the Sunne in May: there  
heard he al maner of musick to welcomme him, but saue none playing  
on them, it pleased him wel, but he durst not aske, for he was forbidden  
it before. To meete the diuel & the guest that came with him, came three  
other vgly dinels, the which ranne backe againe before the Beare to  
make the way, against whona there came running an exceeding great  
Hart, which would haue thrust Faustus out of his chaire, but being de-  
sended by the other three dinels, the Hart was put to the repulse: thence  
going on their way Faustus looked, and behold there was nothing but  
Snakes and all manner of venomous beasts about him, which were ex-  
ceeding great, vnto the which Snakes came many Storks, and swal-  
lowed vp all the whole multitude of Snakes, that they left not one:  
which when Faustus saw he maruailed greatly but proceeding furth  
on their hellish voyage, there came forth of an hollowe cliffe an exceeding  
great flying Bul, v<sup>t</sup> which with such a force hit Faustus his chaire with  
his head and hornes, that he turned Faustus and his bears ouer somwhat,  
so that the Beare vanished away, wherat Faustus began to cry: oh god  
is me that euer I came heare: for he thought thereto haue beene begui-  
led of the diuel, and to make his end before his time appointed, as con-  
ditioned of the diuel, but shortly after came unto him a monstrosy Ape,  
bidding Faustus to be of good cheere and said, get upon my shal, the fire in  
hell seemed to Faustus to haue beeene put out, wherupon followed a  
monstrous thicke fogge, that he saw nothing, but shortly it seemed to  
him to ware cleere, where he sawe two great Dragons fasshed vnto a  
Waggon into the whiche the Ape ascended, and set Faustus therin, so he  
flew the Dragons into an exceeding darke cloude, where Faustus saw  
neither Dragon nor Chariot wherin he sate and such were the cries of  
tormented soules, with mighty thunder claps and flashing lightnings  
about his cares, that poore Faustus shooke for feare. Upon this came  
they to a water, stinking and filthy, thicke like muddle, into the whiche  
ranne the Dragon, sinking vnder with waggon & al, but Faustus fel  
no wafer, but as it were a smale mist, sauing that the waues beate so  
soore vpon him, that he saw nothing vnder and over him but onely wa-

for, as he stank he left the Dragon. And unto Maggot and Linkyn,  
yet deeper into the pit, he came at last as it were upon a high rock, where  
the water was parted and left him thereon; but when the water was gone,  
it seemed to him he should there have ended his life, for he saw no way  
but death: the Rock was as high from the bottome as heaven is from  
the earth, there sat he, seeing nor hearing any man, & looked ever upon  
the Rock: at length hee sawe a little hole, but of the which issued fire,  
thought he, how shall I now do? I am forsaken of the devils, and they  
that brought me hither, here must I either fall to the bottome, or burne  
in the fire, or sit stil in dispaire; with that in his madnes he gaue a scope  
into the very hole, saying: bold you infernal hags; take here this sacri-  
fice as my last evill: he whiche I woulde haue deserved: upon this he was  
entered, & finding himselfe as yet unburned or touched of the fire, he was  
the better appayd, but there was so great a noise, as he never heard  
the like before, it passed al the thunder that ever he had heard, and com-  
minge downe further to the bottome of the Rock, he saw a fire, wherein  
were many worthy & noble personages, as Emperours, Kings, Dukes  
and Lords, and many thousands more of tormentid soules, at the edge  
of which fire ran a most pleasant, cleare, and coole water to behold, into  
the which many tormented soules sprang out of the fire to coole them-  
selves, but being so frēzing cold, they were constrained to return again  
into the fire, & thus inserted themselves, and spent their endles torment  
out of one labyrinth into an other, one while in heate, another while in  
cold; but Faustus standing thus all this while gazing on them that  
were thus tormented, he saw one leaping out of the fire and scriching  
horribly, whom he thought to haue knowne, wherefore he woulde faine  
haue spoken unto him, but remembraunce that he was forbidden, he re-  
strained speaking. Then this diuel that brought him in, came to him a-  
gaine in likeness of a Beare, with the chaire on his back, and bade him  
sitt up, for it is time to depart: so Faustus got up, and the diuel carried  
him out into the aire, where he had so sweet musick that he fel a sleepe by  
the way: His boy Christopher being all this while at home, and mis-  
sing his master so long, thought his master woulde haue tarried and  
dwelt with the diuel for ever: but whilist his boy was in these cogitati-  
ons, his master came home, so the diuel brought him home fast a sleepe  
as he late in the chaire, and so he threke him on his bed, where (being  
thus left of the diuel) he lay until day. When he awaked, he was amaz-  
ed, like a man that had been in a darke dungeon: musing with himselfe  
if it were true or false that he had leene hel, or whether he was blinded  
or not: but he rather perswaid himselfe that he had beene there than

otherwised because he had beene much in honourfull thinges. Therefore he  
most carefully took pen and ink, and wrote those things in order as he  
had seene: the which writing was afterwards found by his boy in his  
studie; which afterwards was published to the whole City of Witten-  
berg in open print, for example to all Christians: ~~that~~ <sup>as</sup> it is done in  
How Doctor Faustus was carried through the ayre up to the hea-  
uen, to see the whole world, and how the skie and planets ruled: af-  
ter the which he wrote one letter to his frind of the same to Liptzg  
how he went about the world in eight dayes. Chap. 19 and

This Letter was found by a framan & Cittizen of wittenberg,  
written with his owne hand, & sent to his frind at Liptzg appre-  
sition, named Ioue Victory the contents of which were as followeth:  
Amongst other things, (my louing frind & brother) I remember yet  
the former friendship had together, when we were Schoolefellowes and  
Students in the Universitie at wittenberg, whereas you first studied  
Physick, Astronomie, Astrology, Geometrie, & Cosmographie. I to the  
contrary (you know) studied Divinitie notwithstanding now in any of  
our owne studies I am seene (I am perswaded) further then your selfe  
for sithence I began I have never eerd, soz (right I speake it without  
affecting my owne praise) my Kalenders, & other practises haue not only  
the commendations of the common sort, but also of the chiefeſt Lordys  
& nobles of this our Dutch nation: because (which is chiefly to be no-  
ted) I do it and presage of matters to come, which al accord & fall out  
so right, as if they had bin alredy seene before. And for that my beloued  
Victory you write to know my voyage which I made into þe benigne,  
the which (as you certifie me you haue had some suspition of) although  
you partly perswaded your selfe, that it is a thing unpaſſible, no matter  
for that, it is as it is, & let it be as it will, once it was done in such maner  
as now according unto your request I gine you here to understand.

I being once laid on my bedde, and could not sleepe for thinking on  
my Kalender and practise, I maruelled with my selfe how it were pos-  
ſible that the firmanent shoulde be knowne & so largely written of men;  
or whether they write true or falso, by their owne opinions, or supposi-  
tion, or by due obſervacions and true course of the heauens. Beholde,  
I thought my house woulde haue beeene blowne downe, so that all my  
dooreſ and cheſtſ flew open, wherat I was not a little affonied, for  
withall I heard a groaning voice, which said, get up, the desire of thy  
hart, mind, and thought shall shew ſee as the which I answered, In what  
my hart deſireth, that woulde I faine ſee, and to make nooſe, if I ſhall

see I will alway with thee. Whyn then (quoth he) looke out at thy window, there cometh a messenger for thee, that did I, & behold, there stode a Waggon, with two Dragons before it, so deade the same, and all the Waggon was of a light burning fire, and so that the Mone shone, I was the wullinger at that time to depart, but the boice spake againe, sir you and let vs away. I will (said I) goe with thee, but upon this condition, that I may aske after all thinges that I see, heare, or thinke on: the boice answered, I am content for this time. Whereupon I got mee into the Waggon, so that the Dragons carried mee upright into the ayre. The Waggon had also fourre wheeles, the which ratled so, & made such a noyse, as if we had been all this while running on the stones: & round about us flied out flames of fire, and the higher that I came, the more the earth seemed to be darkened, so that mee thought I came out of a dungeon, & looking downe from heauen, behold, Mephophilus my spirit and servant was behind me, and when he perceived that I saw him, he came and sate by me, to whom I sayd, I pray thee Mephostophilis, whither shal I goe now? Let not that trouble thy mind, saide he, and yet they carried vs higher up. And now wil I tell thee (gud friend and schollie fellow) what thinges I have scene and proued: for on the Tuesday went I out, and on Tuesday seven nights following I came home againe, that is eight daies, in which time I slept not, ne nor one knicke came to mine eyes: and once boent invisible of any man: and as the day began to appeare, after my first nights iourney, I sayde to my spirit Mephostophilis, I pray thee, how farre bame we now ridden, I am sure thou knowest: for mee thinkes that wee are ridden exceeding farre, the worlde seemeth so litle: Mephostophilis answered mee, my Faustus, beleeue me, that from the place from whence thou camest, unto this place where wee are now, is already to thy seauen leagues right in height, and as the day increased, I looked down vpon the world, where I saw many kingdomeſ and preuinces, likewise the whole world, Asia, Europa & Africa, I had a sight of: a being so bigg, quoth I to my spirit, tell me now how these kingdomeſ lie, & what they are called; the which he denied not, saying, see this on our left hand is Hungaria, this is alſo Prussia on our left hand, and Poland, Muscovia, Tartarie, Bohemia, Saxony: and here on our right hand, Spayne, Portugall, France, England & Scotland: then right out before halfe the kingdomeſ of Persia, India, Arabia, the king of Alchar, and the great Cham: how are we come to Wittenberg, and are right ouer the bounde of Wicum in Austria, and ere long will be at Constantinople, Tripoli, and Ierusalem, and after will we pearce the frozen Zone, and shortly touch the

Wozzon,

## The famous Historie

Horzen, and the senyly of Wittenberg. There looked I on the Ocea-  
Sea, and beheld a great many of Ships, and Gallies ready to the bat-  
tale one against another: and thus I spent my tourney, now cast I my  
eyes heare, now there, towards South, North, East, and West, I have  
been in on place where it rained and haled, and in an other where the  
Sun shone excellent faire, and so I think that I saw the most things in  
and about the world, with great admiration, that in one place it rained  
and in an other haled & snowed, on this side the sunne shone bright, some  
hills covered with snow never consuming, other were so hot that grasse  
and trees were burned and consumed therewith. Then looked I up to  
the heauens, and behold they went so swift, that I thought they would  
have sprung in thousands. Like toise it was so cleere and so hot that I  
could not long gaze into it, it so dimmed my sight: and had not my spir-  
it Mephastophiles couered me as it were with a shadowing cloud, I  
had been burnt with the extreame heate thereof, for the Sky the which  
we behold heere when we looke up from the earth is so fast and thicke  
as a wal, cleere and shinnyng bright as a Chyrstal, in the which is placed  
the Sunne, which calleth forth his raiers and beames ouer the universall  
world, to the uttermost confynes of the earth. But we think that the sun  
is very little: no, it is altogether as big as the world: I noted the body  
ubstantiall is but litle in compasse, but the rates or stremme that it cast-  
feth forth, by reason of the thing wherin it is placed, maketh him to ex-  
tent and shew himselfe ouer the whole world: and we thinke that the  
sunne runneth his course, and that the heauens stand still: no, it is the  
heauens that moue his course, and the sunne abideth perpetually in  
his place, he is permanent, and fixed in his place, & although we see him  
beginning to ascend in the orient or East, at the highest in the meridian  
or South, setting in the Occident or West, yet is he at the lowest in  
Septentrion or North, and yet he moueth not. It is the axle of the hea-  
uenes that moueth the whole firmament, being a Chaos or confusd  
thing, & for that prooche, I will shew thee this example, like as thou seest  
a bubble made of water and lope blowne forth of a quill, is in forme of a  
confusd masse of Chaos, and being in this forme, is moued at pleasure  
of the hand, which runneth round about that Chaos, and moueth him  
also round: even so is the whole firmament by Chaos wherin are placed  
the Sun, & the rest of the Planets turned and carried at the pleasure  
of the spirit of God, which is Iesse. Dea Christian Reader, to the glo-  
ry of God, and for the profit of thy soule, I wil open unto thee the vi-  
xime opinion, touching the rule of this confused Chaos, far more then  
any rade Germane authour, being possessed with the dittie, I was able

of Doctor Faustus.

to vster and to proue some of my sentence before to be true, looke into Genesis into the works of God, at the creation of the world, there shal thou finde that the spirit of God mooued vpon the waters before heauen and earth were made. Marke how he made it, and how by his word every element tooke his place: these were not his works but his words, for all the words he vsed before, he concluded afterwards in one worke, which was in making man: marke reader with patience for thy soules health, see into all that was done by the word and worke of God, light and darknes was, the firmament stood, and there great Q, and little light 3 in it: the moist waters were in one place, the earth was dry, & every Element brought forth according to the worde of God: now followeth his works, he made man after his owne image, how? out of the earth The earth will shape no image without water, there was one of the Elements. But all this while where was winde? all Elements were at the word of God, man was made, and in a forme by the work of God, yet mooued not that worke, before God breathed the spirit of life into his nostrils, and made him a living soule: here was the first winde and spirit of God out of his owne mouth, which we haue likewise from the same seed which was only planted by God in Adam, which windbreath or spirit, when h: had received, he was living and moouing on earth, for it was ordained of God for his habitation, but the heauens are the habitation of the Lord, and like as I shewed before of the bubble or confused Chaos made of water & sope through the wind & breath of man is turned round, and carried with enerie winde: even so the Firmament wherein the Sun, and the rest of the planets are fixed, moued, turned and carried with the winde, breath, or Spirit of God, for the heauens and firmaments are moouable as the Chaos, but the sunne is fixed in the firmaments. And farther my good schoole-fellow, I was thus nigh the heauens, where me thought every planet was but as halfe the earth and under the firmament ruled the spirit in the aire. & as I came down I looked vpon the world, and the heauens, & me thought that the earth was inclosed in comparison within the firmament, as the yolle of an egge within the whit, & me thought that the whole length of the earth was not a span long: & the water was as if it had bene twise as broade and as long as the earth: even thus at the eight daies end came I home againe, and fell a sleepe, and so I continued sleeping three dapes, & three nights together: and the first houre that I awaked, I fell fresh againe to my Kaleider, and haue made the in right ample maner as you know, and to satissie your request, for that you wrote unto me, I haue in consideration of our old friendship had at the university of Wittenberg de-

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clared unto you my heauenly voyage, wylng no worse unto you then  
vnto my selfe, that is, that your minde were as mine in all respects.  
Dixi.

Doctor Faustus the Astrologian.

How Doctor Faustus made his iourney through the principall  
and most famous lands in the world.

Doctor Faustus having ouer run fifteen yeers of his appointed time  
he tooke vpon him a iourney, with sal pretence to see the whole world:  
and calling his spirit Mephystophilis vnto him he said: thou knowest  
that thou art bound to me vpon conditions, to performe and fulfill my  
desire in all things, wherefore my pretence is to visite the whole face  
of the earth visible, and invisible when it pleaseith me: wherefore I en-  
toynme and command thee to the same. Whereupon Mephystophilis an-  
swered, I am ready my Lord at thy command, & so thwth with the spirit  
chaged himself into the likenes of a flying horse, saying, Faustus sit vp,  
I am ready. Doctor Faustus loftily sat vp vpon him, & so thwth they went:  
Faustus came through many a land & prouince: as Pannonia, Austria,  
Germania, Bohemia, Slesia, Saxony, Misilene, During, Franckland,  
Shawbladt, Bey erladt, Stiria, Carinthia, Polad, Litaw, Lieflad, Prus-  
sia, Den ark, Muscouia, Tartaria, Turkey, Persia, Cathai, Alexandria,  
Barbaria, Ginnie, Peru, the straights Magelanes, India, all aboat the  
frozen Zone, & Terra Incognita, Nova Hispanola, the Isles of Ter-  
zera, Mederi, S. Michaels, the Canaries, and the Tenerifodie into  
Spain, the main läd, Portugal, Italy, Capania, the kingdō of N iples,  
the Iles of Sicilia, Malta maioria, minoria, to the knyghts of the  
Rhodes, Cady or Creet, Ciprus, Corinth, Switzerlad, Fäce, Frees-  
lad, Westphalia, Zelad, Hollad Brabat, & al the 17. prouinces in Ne-  
therlad, Engläd Scotlad, Irelad, all America & Illad, the out Iles of  
Scotlad, the Orchades, Norway, the bishoprike of Breame, & so home  
again: all these kigdoms, prouinces & countries he passed in 25. daies, in  
which time he saw very little that delighted his mind: wherfore he tooke a  
little rest at home, & burning in desire to see more at large, & to beholde the  
secrets of each kingdome, he set so thwth againe on his iourney vpon  
his swift horse Mephystophilis, & came to Trēt, for that he cheeely de-  
sired to see this towne and the monuments thereof: but there he saw not  
many wonders, except one faire pallace that belonged vnto the bishop,  
and also a nighly large castell that was built of brick, with 2. wals, & 3  
great trenches, so strong that it was vnipossible for any princes power  
to win it: then he saw a Church wherin was buried Simeon, & the Bi-  
shop Pop: their tombs are of most sumptuous Marble stone, closed  
and

## of Doctor Faustus.

and soyned together with great bars of yron: from whence he departed to Paris, where he liked wel the Academie; and what place or kingdom soever fel in his mind, the same he visited. He came to Paris to Meniz where the river of Maine falleth into the Rhine, notwithstanding he tarred not long there, but w<sup>t</sup>nt into Campania in the kingdom of Neapolis in which bee saw an unnumerable sort of cloisters, nunries, and Churches, great & high houses of stone, the streets faire and large, & straight soorth from one end of the towne to the other as line, and all the pavement of the citie was of brick, & the more it rained in the towne the fatter the streets were: there saw he the tombe of Virgil, and the high way that he cut through that mighty hil of stone in one night, the whole length of an English mile: then he saw the number of Gallies & Argos that lay there at the city head, the wind mill that stood in the water, the castel in th<sup>r</sup> water, and the houses aboae the water, where vnder galleries might ride most safly from raine or wind: then he saw the Castell on the hill ouer the towne, & many monuments therin: also the hill called Vesuuus, wheron groweth all the Greekish wine, & most pleasant sweet Olives. From thence he came to Venice, whereas he wondered not a little to see a Citie so famously built standing in the Sea: where through every street the water came into such largenesse, that great shippes and barks might passe from one streete to another, having yet a way on both sides the water, wheron men and horse might passe, he marueiled also how it was possible so much victuall to bee found in the towne, and so good cheape considering that for a whole league nothing grew neere the same. He wondred not a little at the fairenesse of S. Marks place, and the sumptuous Church standing therein, called S. Marks, how all the pavement was set with coloured stones, and all the Roode or loft of the Church double gilded ouer. Leaving this, he came to Pado<sup>a</sup>, beholding the Lianier of their Academie, which is called the mother or nurse of Christendome, there bee heard the Doctors, and saw the most monuments in the Towne, entred his name into the Universitie of the Germanike Nation, and wrote hym self Doctor Faustus, the unsatiable speculator: then saw he the worthiest monument in the world for a Church, named S. Anthonies cloister, which for the pinnacles thereof, and the contrinement of the Church, hath not the like in Christendome. This towne is fenced about with three mightie walles of stone and earth, betwixt the which runneth godly ditches of water: twice every 24. houres passeth boates betwixt Pado<sup>a</sup> and Venice with passengers, as they doe herre betwixt London and Gravesend, & even so farre they differ in distance: Faustus beheld likewise the counte

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house and the Castle with no small wonder, Well, forward he went  
to Rome, which lay, and doth yet lie, on the River Tiberis, the which  
divideth the Cittie into two parts: over the River are foute great stone  
Bridges, and vpon the one Bridge called Ponte S. Angelo, is the Ca-  
stel of Saint Angelo, wherein are so many great cast peeces as there  
are dayes in the yeare, and such peeces as will shooe seuen bulletts off  
with one fire: to this Castell commeth a priuie vault from the Church  
and Pallace of Saint Peter, through the which the Pope (if any daun-  
ger be) passeth from his Pallace to the Castel for safegarde, the Cittie  
hath eleuen gates, and a hill called Vaticinium, whereon S. Peters  
Church is built: In that Church the holy Fathers will heare no con-  
fession, without he penitent bring money in his hande. Adioyning to  
this Church, is the Campo Santo, the which Carolus Magnus built:  
where every day thirteene Pilgrimes haue their dinner serued of the  
best: that is to say, Christ and his twelue Apostles. Hard by this he vi-  
sited the Churchyard of S. Peters, where hee sawe the Pyramide that  
Iulius Cæsar brought forth of Affrica: it stood in Faustus his time lea-  
ning against the Church wal of S. Peters, but now Pope Sextus hath  
erected it in the middle of S. Peters Churchyard: it is 24 fathom long,  
and at the lower end si re fathom foure square, and so foorth smaller  
bywards: on the top is a Crucifix of beaten golde, the stome standeth on  
foure Lions of brasse. Then he visited the 7. Churches of Rome, that  
were S. Peters, S. Paules, S. Sebastians, S. John Lateran, S. Lau-  
rence, S. Marie Magdalen, and S. Marie Maiora: then went he with  
out the towne, where hee saw the conduits of water that runne leuell  
through hill and dale, bringing water into the towne fifteene Italian  
miles off: other monuments he saw, too many to recite, but amongst  
the rest he was desirous to see the Popes Pallace, and his maner of ser-  
vice at his table, wherfore he and his spirit made themselues invisible  
and came into the Popes Court, a priuie chamber, where he was, there  
saw he many seruants atteding on his holines, with many a flattering  
Sycophant carrying of his meat, & there he marked the Pope and the  
manner of his seruice, which he seeing to be so unmeasurable and sumptuous: sir (quoth Faustus,) why had not the diuel made a Pope of me?  
Faustus saw there notwithstanding, such as were like to himselfe,  
proude, stout, wilfull, gluttons, drunckards, whoremongers, breakers  
of wedlocke, and followers of all manner of vngodly exercises: where-  
fore he said to his spirit, I thought that I had beeне alone a hog or porke  
of the diuels, but he must beare with mee yet a little longer, for these  
ogs of Rome are alreadie fatted, and fifted to make his rost-meat, the  
diuel

### of Doctor Faustus.

duel might do wel no mane spyt them all, and bane them to the fire , and let hym summon the Rams to turne the spits : for as none must conseil the Sun but the Fryer, so none should turne the rosting Fryer but the Sun. Thus continued Faustus thre dayes in the Popes Hallace and yet had no last to his meat, but stood still in the Popes chamber & sawe every thing whatsoeuer it was: on a time the Pope would have a feast prepared for the Cardinall of Paui, and for his first welcom, the Cardinall was bidden to dinner ; and as he sate at meate , the Pope would ever be blessing and crossing dver his mouth, Faustus could suffer it no longer, but wip with his fist and smote the Pope on the face, and whan he laughed, that the whole house might heare him, yet none of the same him nor knew where he was : the Pope perswaded his comparsie that it was a damned soule, commanding Massie presently to be said for his delivery out of Purgatory, which was done: the Pope sat stil at meate but when the latter messe came in to the Popes bord, D. Faustus layd hands there on, saying, this is mine: and so he toke both dish and meat, and felw unto the Capitol or Campadolia, calling his spirit vnto him, and saide: come let vs be merry, for they will fetch me some wine, & the cup that the Pope drinke of and here upon monte caual, we will make good cheere in spight of the Pope & al his fat aby-lubbers . His sprite hearing this, departed towards the Popes chamber , where he founde them yet sitting & quassing: wherefore he tooke from before the Pope the fairest peice of plate or drinking goblet, and a flaggon of wine, and brought it to Faustus: but whē the Pope and the rest of his crue perceiued they were robbed , and knew not after what sort , they perswaded themselves that it was y damned soule that before had vexed the Pope so , and that smot him on the face , wherefore he sent commandement through the whole cittie of Rome, that they should say Massie in every church, and ring all the bels for to lay the walking spirit , and to curse him, with bel, broke, and candle, that so innisble had misused the popes holines, with the Cardinal of Paui, and the rest of their company; but Faustus notwithstanding made good cheere with that which he had beguiled the Pope of: and in the middest of the order of S. Barnards bare-footed Fryers , as they were going on procession through the market place called campa de fiore, he let fall his plate, dishes & cup: and with also a farewell , he made such a thunder-clap and storne of raine , as though heauen and earth should haue met together, and so he left Rome and came to Millaine in Italy, neare the Alpes or borders of Switzerland, where he praised much to his sprit the pleasantnes of the place, the city being founded in so bane a plaine, by the which ran most plea-

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Saint Thiers on every side of the same, halving vnit wth him the com-  
passe or circuite of seauen miles, seauen small Seas he saw also therin  
many latre pallaces and goodly buildyngs, the Dukes pallace, and the  
mighty strong castle, whiche is in maner halfe the bignes of the towne.  
Moreover, it liked hym well to see the hospital of Saint Maries with  
divers other things. He did nothing there worthy of memory, but he  
departed back againe towards Bologna, from thence to Florence,  
where he was well pleased to see the pleasant walke of merchants, the  
goodly vaults of the Cittie, for that almost the whole citie is vaulted,  
and the houses themselves are built vnderwardly, in such sort, that the  
people go vnder them as vnder a vault: then he proued the sumptuous  
Church in the Dukes Castle, called Vesta Dicna, our Ladys  
Church, in which he saw many monuments, as a marble doore most  
huge to looke vpon; the gat of the castle was Belmista, wherin are  
graven the holy Patriarks, with Christ and his twelve Apostles, and  
divers other histories out of the old and new Testament. Then went  
he to Sena, where he highly prayed the church and Hospital of Santa  
Maria Formosa, with the goodly buildings, and espacially the fairnes  
and greatness of the Cittie & beautiful women. Then came he to Lyons  
in France, where he marked the situation of the Cittie, which lay be-  
tweene two hills, inuironed with 2: waters: one worthy monument in  
the Cittie pleased him wel, that was, the great church with the Image  
therein, he commended the city highly for the great respect that it had  
vn to it of strangers. From thence he went to Cullin, which lieth vpo  
ther river of Rhine, wherein he saw one of the auncientest monuments  
of the world, the which was the Tombe of three Kings, that came  
by the Angel of God, and their knowlgerge they had in the star to wor-  
ship Christ: which when Faustus saw he spake in this maner, Ah, alas  
good men how haue you erred, & lost your way? you shold haue gone  
to Palestina, and Bethlehem in Iudea, how came you thither? or belike  
after your death you were thrown into Mare Mediterraneum, about  
Tripolis in Syria, and so you flieted out of y<sup>e</sup> Straight of Gibalterra,  
into the Ocean sea, and so into the bay of Portugall & not finding any  
rest, you were driven alongst the coast of Galica, Biskay and France,  
& into the narrow Seas, then from thence into Mare Germanicum,  
& so I think taken vp about the towne of Dordt in Holland, you were  
brought to Cullin to be buried: or else I thinke you came more easily  
with a whirlwind ouer the Alpes, and being thrown into the river of  
Rhine, it conuayed you to this place, wherepon are kept a monumet.  
There saw he the Church of S. Ursula, where remaines a monumet

of the 1000. M<sup>r</sup>ighte: it pleased him also to set the bantie of the two men. Not farre from Cullin leith the towne of Ach, where he saw the gorgeous Temple that the Emperour Caro<sup>m</sup>us Quartus built of marbl<sup>e</sup> stone for a remembrance of him, to the end all his successors shal there be crowned. From Cullin and Ach, he went to Geuf, a city in Savoy lying neere Switzerland: it is a towne of great traffike, the Lode therof is a Bishop, whose wine seller Faustus this spirit visited for the loue of his good wine. From thence he went to Strasburg, wher he beheld the fairest steeple that ever he had seene in his life before; for on each side therat he might see through it, even from the courting of the Minister to the top of the Pinnacle, and it is named one of the wonders of the world: wherefore he demanded why it was called Strasburg; his spirit answered, because it hath so many high wayes comming to it on every side, for Stors in Dutch is a high way, & hereof came the name, yea (said Mephostophiles) the Church which thou so wandest at, hath more reuenues belong to it, then the twelve Dukes of Slesia are worth, for there pertaine unto this church sixtie five townes, and four hundred fiftie three Villages, besides many houses in the Colme. From thence went Faustus to Basile in Switzerland, whereas y<sup>e</sup> river of Rhine runneth through the town, parting the same as the River of Thames doth London: in this towne of Basile he saw many rich monuments, the towne walled with bricke, and round about it without it goeth a great trench: no Church pleased him but the Jesuits Church, which was so sumptuously builded, and set full of Alabaster Pillars: Faustus demanded of his spirit, how itoke the name of Basile: his spirit made answer and said, that before this title was found, there vsed a Basiliscus, a kind of Serpent, this Serpent killed as many men, women, and children as he took a sight of, but there was a knyght that made himselfe a couer of christall to come ouer his head & so downe to the ground, and being first covered with a blacke cloth, over that bee put the christal, and so boldly went to see the Basiliscus, and finding the place where she haunited, he expected her coming, even before the mouth of her gane; where standing a while, the Basiliske came foorth, who, when she saw her owne venemous shadow in the Christal, she split in a thousand pieces: wherefore the knyght was richly rewarded of the Emperour: after the which the knyght founded this towne vpon the place where he had slaine the serpent, and gaue it the name of Basile, in remembrance of his deed.

From Basile Faustus went to Costuitz in Sweitz, at the head of the Rhine, where is a most sumptuous bridge, that goeth ouer the Rhine, even

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even from the gates of the towne unto the other side of the streame: at  
the head of the riuier of Rhine, is a small sea, called of the Switzers the  
black sea, twentie thousand paces long, and fiftie handreth paces broad.  
The towne Costwitz, tooke the name of this, the Emperour gane it to  
a Clowne for expounding of this riddle, wherefore the Clowne named  
the towne Costwitz, that is in English, cost nothing. From Costwitz  
he came to Vime, where he saw the sumptuous Townehouse built by  
two and fiftie of the ancient Senators of the cittie, it tooke the name of  
Vima, so that the whole land there about are full of Elmes: but Faustus  
minded to depart from thence, his spirit said unto him: Faustus  
thinke on the towne as thou wolt, it hath three Dukedomes belonging  
to it, the which they haue bought with ready money. From Vime hee  
came to Wartzburg, the chiefeſt towne in Franklande, wherein the  
Bishop altogether keepeth his Court, through the which town paſſeth  
the Riuier of Mayne, that runnes into the Rhine: there about groweth  
strong and plesant wine, the which Faustus well prooued. The castle  
standeth on a hil on the North ſide of the Towne, at the ſoote whereof  
runneth the riuier, this towne is full of beggerly Fryers, Puns, Priells  
and Jesuits: for there are five ſorts of begging Fryers, beſides three  
Cloiſters of Puns: at the ſoote of the Castle standes a Churche, in the  
which there is an Altar, where are ingauen all the four Elements,  
and all the orders & degrees in heauen, that any man of vnderstanding  
whoſoever that hath a sight thereof, will ſay that it is the artificiaſt  
thing that ever he beheld. Fro thence he went to Norenberg: whither  
as he went by the way, his Spirit informed him that the towne was  
named of Claudius Tiberius, the ſon of Nero the tyrant. In the towne  
are two famous cathedral Churches, the one called S. Sabolt, the other  
S. Laurence: in which church hangeth all the reliques of Carolus  
Magnus, that is, his cloake, his hose and dublet, his ſword and  
Crowne, his Scepter, and his Apple. It hath a very gloriouſ gilden  
Conduit in the Market of S. Laurence: in which conduit, is the ſpear  
that thrust our Sauour into the ſide, and a peice of the holy Crosse: the  
wal is called the faire wal of Norenberg, and hath 528. ſreetes, 160.  
Wels, foure great, and two ſmall clockes, ſixte great gates, and two ſmale  
doores, eleven ſtone bridges, twelue ſmale hills, ten appoynted market  
places, thirteene common hot houſes, ten Churches, within the towne  
are thirtie wheeles of water mils: it hath 132. tall ſhips, two mighty  
Towne walſ of heuen ſtone and earth, with very deepe trenches. The  
walſ haue 180. Towers about them, and foure faire plattormes, ten  
Apothecaries, ten Doctors of the common Lawe, foureteene Doctors

## of Doctor Faustus.

of Physiche. from Noriuberg, hee went to Auspurg, where, at the  
breake of the day, he demanded of his spirit, whereupon the towne tooke  
his name: this towne (quoth he) hath had many names, when it was  
first built, it was called Vindelica: secondly it was called Zizaria, the  
yon bridge: lastly, by the Emperour Octanus Augustus, it was called  
Augusta, & by the corruptiō of ianguage, the Germaines have named  
it Auspurg. Now for because that Faustus had been there before, he de-  
parted without visiting their monuments to Rauenspurg, where his  
spirit certifiēd him that the Cittie had seuen names, the first Tyberia,  
the second Quadratis, the third Heaspalis, the fourth Reginopolis, the  
fift Imbriopolis, the sixt Ratisbona, the last Rauenspurg. The situati-  
on of this cittie pleased Faustus well, also the strong and sumptuous buil-  
dings: by the walles thereof runneth the river of Danubia, in Dutch  
called Donow, into the which not farre from the compasse of the Cittie,  
fallēth neare hand threescore other small rivers, & fresh waters: Faustus  
also liked the sumptuous stone Bridge ouer the same water, with the  
church standing thereon, the which was founded Ann. 115. the name  
whereof is called S. Remadian: in this towne Faustus went into the  
Celler of an Inholder, and let out al the wine & beers that was in the  
celler. After the which seate he returned vnto Mērz in Bauaria a right  
princely towne, the towne appeared as if it were newe, with great  
streetes therein both of breadth and length from Mentz to Saiburg,  
where the bishop is alwaies resident: here saw he all the commodities  
that were possible to be seene, for at the hill he sawe the forme of a Bell  
made in Christal, an huge thing to looke vpon, that every yeere grow-  
eth bigger and bigger, by reason of the freezing cold. From thence, hee  
went to Venia in Austria; this towne is of so great antiquity, that it  
is not possible to find the like. In this towne (said the spirit) is more  
wine then water, for al vnder the towne are Wels, the which are filled e-  
very yeere with wine, and al the water that they haue, tunneth by the  
towne, that is, the River Danubia. From thence he went into Prag,  
the chiese Cittie in Bohemia: this is diuided into three parts; that is,  
old Prage, new Prage, and little Prage. Little Prage is the place where  
the Emperors court is placed upon an exceeding high mountaine, there  
is a Castle, wherein are two faire churches, in the one he found a mo-  
numēnt which might well haue beeē a mirror to himselfe, & that was  
the Sepulchre of a notable Coniurer, which by his Magicke had so in-  
chanted his Sepulchre, that whosoeuer set loote thereon, should be sure  
never to die in their beds. From the Castle he came downe, and went  
ouer the bridge. This bridge hath twētie and fourre Arches. In the mid-

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die of the bidge stands a very faire monument, being a crosse builded  
stone, and most artificially carued. From thence he came into the olde  
Prage, the which is separated from the new Prage, with an exceeding  
deepe ditch, and round about inclosed with a wall of bricke. Unto this  
inclosing the Jewes Town, whereto are thirteen thousand men,  
women and children, al Jewes. There he dwelled the Cilledge and the  
Garden where all manner of savage beasts are kept, & from thence he  
set a compasse round about the three towz, whereat he wondred great  
ly, to see so mightie a city stand all within the wals. From Prage he  
flew into the ayre & he thought himselfe what he might doe, & which  
way to take, so he looked round about, & behald he spied a passing faire  
Citle which lay not farre from Prage, about fourtoun and twentie  
miles, & that was Brellaw in Sclecia: in the which whē he was en-  
tered, it seemed to him that he had been in Paradise, faire and cleane,  
was the streets, and so sumptuous is the building. In this city he  
saw not many wonders, excep: the brasen Virgine that standeth on a  
bridge over the water, and under the which standeth a mill like a pow-  
der mill, which virgine is made to do execution vpon those disobedient  
towne boorne chiloren that be so wilde that their parents cannot bridle  
them: which when any such are found with some hauous offence tur-  
ning to the shame of their parents and kindred, they are brought to kille  
this virgine, which openeth her arme, the person then to be executed  
killeth her, then doth shee close her armes together with such violence,  
that she crusheth out the breath of the partie, breaketh his bulk & so dy-  
eth, but being dead, she openeth her armes againe and letteth the party  
fall into the mill, where he is stamped in small morseis which the water  
carrieth away, so that no part of him is found againe. Frō Brellaw he  
went toward Sracoua, in the kingdome of Polonia, where he beheld  
the Academie, the which pleased him wonderfull well. In this City  
are many famous monuments. There is a most sumptuous church in  
the same, in which standeth a silver altar gilded, & set with rich stones,  
and over it is a conueyance full of all manner silver ornaments belong-  
ing to the masse. In the church hangeth the lawbones of a huge drago  
that keopt the Rocke, before the castle was edified thereon. It is full of  
all manner of munition, and hath al paies virtual for 2. peaces to secure  
2. thousand men. Through the towne runneth a river called the Vextual  
or Wissel, where ouer is a faire wooden bridge. This water divideth  
the towne and Casmere, in this Casmere dwelleth the Jewes being  
nu small walled towne by themselves, to the number of 25000. men,

## of Doctor Faustus.

Women and children. Within one mile of the towne there is a salt mine where they find stones of pure salt of 1000. pounds, or 1600. pounds, or more in weight, and that in great quantite. This salt is as blacke as the Newcastle coales wherit comes out of the mines, but being beaten to powder, it is as white as snow. The like they have once mile from thence, at a towne called Buchnia. From thence Faustus went to Sandez, the captain therof was called Don Spikedorck: in this towne are many monuments, as the tomb or sepulchre of Christ, in an ample maner as that is at Ierusalem, at the proper cost of a Gentleman that went thither to Ierusalem from that place, and returned againe. Not far from that towne is a new towne, wherein is a priory of the order of S. Dioclesian, into which order may none come except they be Gentlewomen, and well formed, and faire to looke upon, the which pleased Faustus well: but having a desire to travell further, and to see more wonders, mouting vp towards the East, over many lands & prouinces, as into Hungaria, Transiluania, Shede, Ingatz, Sardarie, also into Constantinople, where the Turkish Emperor kept his court. This Cittie was surnamed by Constantine the founder thereof, being builded of very faire stone. In the same the great Turke hath three faire pallaces, the walles are strong, the pinnacles are very huge, and the streets large: but this liked not Faustus, that one man might haue so many wines as he would. The sea runneth hard by the Cittie, the wall bathes in gates: Faustus abode there a certayne time to see the manner of the Turkish Emperours service at his table, where hee saw his royall service to bee such, that he thought if all the Christian Princes should banquet together, and euerie one adorne the feast to the uttermost, they were not able to compare with the Turke for his table, and the rest of his country seruice: wherefore it so spighted Faustus, that he vowed to be revenged of him, for his pomp he thought was more fit for himselfe: wherefore as the Turke late at meat, Faustus shewed him a little apish play: for round about the priorie chamber, he sent forth flasing flames of fire, insomuch that the whole company forsooke their meate and fled, except onely the great Turke him selfe & him Faustus charmed in such sort, that he could neither rise nor fall, neither could any man pull him up. Which this was the hall so light, as if the Sonne had shined in the house, then came Faustus informed of a Rose to the great Turke, saying, all haile Emperour, now art thou honour'd that I so worshipfull appare unto thee as thy Mahomet was meant to do: hereupon he smushed a handfull with it thondred, that the whole Pallace shooke: the Turke greatly maruailed what this shoulde bee that so vexed him, and was perswaded

by his chiefeſt counſellers; that it was Mahomet his prophet, which had ſo appeared unto them, whereupon the Turke commanded them to fall downe on their knees, and to giue him thanks for doing them ſo great honoꝝ as to ſhew himſelue unto them: but the next day Faſtus went into the Caſtell where hee kept his Wifes and Concubines: in the which Caſtell might no man vpon the paine of death come, except thofe that were appointed by the great Turke to do them ſervice, and they were all gelded. Which when Faſtus perceived, he ſaid to his ſpiriꝝ Mephophilis, how likeſt thou this ſport, are not theſe fair ladies greatly to be pitied, that thus conſume their youth at the pleasure of one only man? Why (quoth the ſpirit) maſt not thou in ſtead of the Emperor, embracie his faireſt Ladies? doe what thy heart deſireth herein, and I will aid thee, & what thou wiſhſt thou haue it performed: wherefore Faſtus, (being before this conſulte apt enough to put ſuch matters in praćice) cauſed a great fogge to be round about the Caſtell, both within and without, & hee himſelue appeared amongſt the Ladies in all points as they vſe to paint their Mahomet: at which ſight, the Ladies fell on their knees, and worshipped him. Then Faſtus tooke the faireſt by the hand, & led her into a chamber, where after his maner hee fell to dalliance, and thus he continued a whole day and night: and when he hadde delighted himſelue ſufficiently with her, he put her away and made his ſpirit bring him another: ſo likewife he kept with her 4. houres play, cauſing his ſpirit to fetch him moſt daintie faire, and ſo hee paſſed away ſix dayes, hauiing each day his pleaſure of a ſundrie Ladie, and that of the faireſt: all which time the fog was ſo thicke and ſo ſtinking, that they within the house thought they had beene in hell, for the time, and they without wondred thereat, in ſuch ſort that they went to their prayers, calling on their god Mahomet, and worſhipping of his Image. Wherefore the ſixt day Faſtus exalted himſelf in the aire, like to a Hoƿe, in ſight of the great Turke and his people. And he had no ſooner departed the Caſtell, but the fog vaniſhed away, whence preſently the Turke ſent for his Wifes and Concubines, demaunding of them if they knew the cauſe why the Caſtell was beſet with a miſt ſo long? They ſaid, that it was the god Mahomet himſelue that cauſed it, and how he was in the Caſtell perſonally ſix dayes: and ſo more certaintie, he hath liue with ſix of us ſix nights one after another. The Turke hearing this, fell downe vpon his knees, and gaue Mahomet thankes, deſiring him to forgiue him for being offendēd with his viſiting his caſtell & wifes theſe ſix dayes: but the Turk comandeſed that thoſe who Mahomet had liue by, ſhould be moſt carefully looked into,

## of Doctor Faustus.

perswading himselfe and so did al the whole people that knew of it) that out of their Mahomet shold be raised a myghtie generation, but first he demanded of the Sir Ladies, if Mahomet had not actual copulation with them, according as earthly men haue, yea my Lord (quoth one) as if you had been there your selfe, you could not haue mended it, for he lay with vs stark naked, kissoed and colled vs, and so delighted me, that for my part, I wold he came two or thre times a weeke to serue me in such sort againe. From whence Faustus went to Alkar, the which before times was called Chairam or Memphis. In this City the Egypcia Souldane holdeth his court. Frō hence the riuere Nilus bath his first head and spring, it is the greatest fresh-water riuere that is in the whole world, and alwaies when the sunne is in Cancer, it ouer-floweth the whole land of Egypt: then he returned againe towards the Northeast, and to the towne of Ofen, and Sebatz in Hungaria. This Ofen is the chiefeſt Cittie in Hungaria, and standeth in a fertile ſoile, wherin groweth moft excellent wine, and not farre from the towne there is a well, called Zipzar, the water whereof changeth Iron into Copper: here are mines of gold and ſluer, & al maner of metall: we Germanes call his towne Ofen, but in the Hungariā ſpeach it is Start. In the towne standeth a very faire Castle, and very well fortiffed. From thence he went to Austria, and through Slesia into Saxony, unto the towns of Magdeburg, & Lipzig, and Lubeck. Magdeburg is a Bishopricke: in this city is one of the pichers wherein Chrift changed the water into wine at Cana in Galile. At Lipzig nothing pleaseth Faustus ſo well as the great vessel in the Castle made of wood, the which is bound about with 24. yron hōpes & every hōpe weigheth 200. pound weight: you muſt go upon a ladder of 30. ſteps high, before they can looke into it: he ſaw also the new churchyard where it is walled & standeth vpon a faire plaine, the yard is 200. paces long, and round about in the ſide of the wal, are goodly places ſeparated one from each other to ſee ſepulchres in, which in the middle of the yard standeth very ſumptuous: therein standeth a Pulpit of white woake and gold. From hence he came to Lubeck and Hamburg, where he made no abode, but away againe to Erford in Durringen: where he viſited the Freskold, and from Erford he went home to Wittenberg, whē he had ſene & viſited many a ſtrange place: being from home one yere and a halfe, in which time he wrought more wonders then are here declared.

How Faustus had a fight of Paradise. Chap. 34.

After this Doctor Faustus ſet forth againe, viſite these countries of Spain, Portugal, Frāce, Englād, Scotlād, Dēmark, Swedē, Poland

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lād, Myscouri, Indiā, Cataia, Affrica, Persia, and lastly, into Barbaria  
amongst the Blackamoores; and in all his wandering, he was desirous  
to visite the ancient monuments, & mightie hilg; amongst the rest be-  
holding the high hill calle the Treno Reise, was desirous to rest vpon  
it: from thence he wēt into the Isle of Britany, wherin he was great-  
ly delighted to see the faire water, and warme bathes, the divers sorts  
of mettall, with many precious stones, & divers others commodities,  
the whitch Faustus brought thence with him: he was also at y Occha-  
des behind Scotland, where he saw the tree that bringeth forth fruite,  
that whē it is ripe, openeth and falleth into the water, wherin it gen-  
deth a certayne kind of swle or bird: these Islands are in number 23,  
but ten of them are not habitable, the other thicke ne are inhabited: so  
hence he went to the hill of Caucasus, which is the biggest in all that  
Tropick, it lieth neare the borders of Scythia, hereon Faustus stood and  
beheld many lands and kingdomes. Faustus being on such an high hill,  
thought to looke ouer all the world, & beyond, for he went to see Para-  
dise, but he durst not communie with his spirit thereof: and being on  
the hill of Caucasus, he saw the whole land of India and Scythia, and to  
wards the East as he looked, he saw a mighty cleare streame of fice com-  
ming from heauen vpon the earth, even as it had been on of the beames  
of the Sunne, he saw in the valleys foure mighty wafers springing, one  
had his course towards India, the second towards Egypt, the third and  
fourth towards Armenia. When he saw these, he wold needs know  
of his spirit what waters they were, and from whence they came. His  
spirit gaue him gentyl answere, saying: it is a riddle that lieth to  
falle in the East, the Garden that God himself hath planted with all  
manner of pleasure and the streame that thou seest, is the waies of  
fence of the garden, but is cleere light thou seest so farre off, that the  
Angell that hath the custody thereof, with a fierie sword: and althoough  
that thou thinkest thy selfe to be hard by, thou hast yet further to lifter  
from hence, then I have ever beeene; the water that thou seest deuided  
in foure partes, is the water that issueth out of the wel in the middle of  
Paradise. The first is called Ganges or Phison, the second Gihon or  
Nilus, and the fourth Euphrates; also thou seest that he standeth vnder  
Libra and Aries, right toward the Zenith, & vpon this fierie wal stan-  
deth the Angel Michael, with his flaming sword to keepe the tree of life,  
the whitch he hath in charge: but the spirit laid to Faustus, neither thou  
nor I, nor any after vs, shall men absoouer are permed to visite it,  
as to come any neerer then we be.

## of Doctor Faustus.

Of a certayne Comet that appeared in Germany, and how Doctor Faustus was desired by certayne friends of his to knowe the meaning thereof.

Chap. 24.

In Germany, over the towne of Hitzleben was seene a myghty great Comet, whereat the people wondered; but Doctor Faustus, being there, was asked of certaine of his friends his iudgement or opinion in the matter. Whereupon he answered, It saileth out often by the course, and change of the Sunne and Moone, that the sun is under the earth, and the Moone aboue: bat when the Moone dwelleth neare the change, then is the sun so strong, that it taketh away al the light of the Moone, in such sort that he is as red as blood, & to the contrar p, after they haue beeene together, the Moone catcheth her light againe from him & so increasing in light to the full, she will be as red as the Sunne was before, and changeth her selfe into divers and sundry colours, of the which springeth a prodigious monstre as you call it a Comet, which is a figure or token appoynted of God as a forewarning of his displeasure: as at one time, he sendeth hungry plague sword, or such like: being also tokenis of his iudgement: the whiche Comet commeth through the coniunction of the sun and moons begetting a monstre, whose father is the Sunne, and whose mother is the Moone, O and E.

A question put forth to D. Faustus concerning the Stars. Chap. 25.

There was a learned man of the towne of Holberstat, named N. W. who invited D. Faustus to his table, but falling into communica-  
tion before supper was ready, they looked out of the windowe & seeing  
many stars in the firmament, this man being a Doctor of Physick and  
a good Astrologian, said: D. Faustus, I haue invited you as my guest,  
hoping that you will take it in good part with me, & withall I request  
you to impart unto me some of your experiance in the Stars & planets:  
And seeing a starre fall, he said: I pray you Faustus what is the condi-  
tion, quicke, or greatest of the stars in the firmament: Faustus answere-  
d, M. My friend and brother, you see that the starres that fall from  
heauen, when they come to the earth they be very small to our thinking  
as candels but being fixed in the firmament, there are many as great  
as this City, some as great as a Province or Dukedom, other as great  
as the whole earth: other some far greater then the earth: as the length  
and breadth of the heauens is greater then earth twelue times, and  
from the bright o the heauens there is scarce any earth to be seene, yea  
the planets in the heauens are some so great as this land, some so great  
as the whole Empire of Rome, some as Turkie, yea one so great as  
the whole world.

How

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How Faustus was asked a question concerning the Spirits that vexe men.

Chap. 26.

That it is most true (saith he to Faustus) concerning the Stars and Planets: but I pray you, in what kind o; maner doe the spirits vse to vexe men so little by day, and so greatly by night? Doctor Faustus answered, because the Spirits are by God forbidden the light, their dwelling is in darkenes, and the clearer the Sun shineth, the further the spirits haue their abiding from it, but in the night when it is darke, they haue their familiaritie and abiding neere vnto vs men. For althoough in the night we see not the Sun, yet the brightnes thereof so lightneth the first moving of the firmament, as it doth thre on earth in the day, by which reason we are able to see the stars and planets in the night: even so the rakes of the Sun piercing vpwards into the firmament, the Spirits abandon the place, and so come neere vs on earth, on the darkenes, filling our heads with heavy dreames and sond fancies, with schyting and crying in many deformed shapes: as sometimes when men goe forth without light, there falleth to them a feare, that their hatre standeth on end: so many start in their sleepe, thinking there is a spirit by him, gropeth o; feeleth for him, going round about the house in his sleepe, and many such like fancies: and all this is so because in the night the spirits are more familiarly by vs, than we are destrous of their companie, and so they carrie vs, blinding vs, and plaguing vs more than we are able to perceiue.

How Doct Fr Faustus was asked a question concerning the stars that fall from heauen.

Chap. 27.

Doctor Faustus being demanded the cause wh<sup>e</sup> the stars fell from heauen: he answered: that it is but our opinion, for if one star fall, it is the great iudgement of God vpon vs, as a forewarning of some great thing to come, for when wee thinke that a starre falleth, it is but as a sparke that issueth from a candle or a flame of fire, for if it were a substantiall thing, wee shold not so sonne loose the sight of them as wee doe. And likewise if so be that wee see as it were a stremme of fire fall from the firmament, as oft it happeneth, yet are they no stars, but as it were a flame of fire vanishing, but the stars are substantiall, therefore are they firme and not falling: if there fall any, it is a signe of some great matter to come, as a scourge to a people or countrey, & then such stars falling, the gates of heauen are opened, and the clouds send forth floods, or other plagues, to the damage of the whole land and people.

How

## of Doctor Faustus.

Faustus was asked a question concerning thunder. Chap. 28.

In the month of August, there was over Wittenberg a mighty great lightning and thunder, and as Doctor Faustus was iesting merrily in the market place with certayne of his friends & companions being physicians, they desired him to tell them the cause of that weather. Faustus answered: it hath binne commonly seene heretofore, that before a thunder-clap, fell a shower of raine, or a gale of wind, so commonly after a winde followeth a raine, and after a raine a thunder-clap, such things come to passe when the soure winds meet together in the heauens, the airie clouds are by force beaten against the fixed Christall in firmament, but when the airie clouds meet with the firmament, they are congealed, and so strike and rush agaist the firmament, as great pieces of ice when they mast on the water, the ech other of soundeth in our ears, & that we call thunder, which indeede is none other then you have heard.

The third & last of Doctor Faustus his merry conceits, shewing after what sort he practised Necromancie in the Courts of great Princes, and shewing at the lastly of his fearefull and pitifull end.

How the Emperour Carolus quintus requested of Faustus to see some of his cunning, whereunto he agreed. chap. 29.

The Emperour Carolus the first of that name was personally with the rest of his Nobles and Gentlemen at the towne of Inszburck, where he kept his Court, unto the which also Doctor Faustus resorted, and being there well known of divers Nobles & gentlemen, he was invited into the Court to meat, even in the presence of the Emperour: who when the Emperour saw, he looked earnestly on him, thinking him by his looks to be some wonderfull fellow: wherefore he asked one of his Nobles whom he should bee: he answered that hee was called Doctor Faustus. Whereupon the Emperour held his peace vntill he had taken his repast: after which he called vnto him Faustus into his princi chamber: whither being come, he said vnto him, Faustus I haue heard much of thee, that thou art excellent in the blacke Art, and none like thee in mine Empire, for men say that thou hast a familiar spirit with thee, and that thou canst do what thou list: it is therefore (said the Emperour) my request of thee, that thou let me see a proove of thine experiance, and I vow unto thee by the honor of my Imperiall Crowne, none evill shalld happen vnto thee for so doing. Whereupon Doctor Faustus answered his Majestie, that upon those conditions he was ready in any thing that he could, to doe his highnes commandement in what seruice he would appoint him. Well then heare what I say (quoth the Emperour.) Being

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since solitarie in my house, I called to mind mine elder's and ancestors,  
how it was possible for them to attaine unto so great degree of autho-  
ritie, yea so high , that wee the successors of that line are never able to  
come neare. As for example, the great & mightie Monarch of the world  
Alexander Magnus, was such a Lanterne and spectacle to all his suc-  
cessors, as the chronicles make mention of so great riches, conquering  
and subduing so many kingdomes, the which I & those that follow mee  
(I feare) shall never bee able to attaine vnto : Wherefore Faustus , my  
hartie desire is, that thou wouldest vouchsafe to let me see that Alex-  
ander and his Paramour the which was praised to bee so faire, and I  
pray thee shew mee them in such sort that I may see their personages,  
shape, gessure, and apparell, as they wied in their life time, and that here  
before my face: to the end that I may say I haue my lōg desire fulfilled,  
and to praise thee to be a famouſ man in thine art and experiance. Doc-  
tor Faustus answered, My most excellent Lord, I am ready to accom-  
pliſh your request in all things, ſo farre foorth as I and my ſpirit are a-  
ble to perorme: yet your maieſtie ſhal know, that their dead bodies are  
not able ſubſtantially to be brought before you, but ſuch ſpirits as haue  
ſene Alexander and his Paramour aliue , ſhall appeare vnto you in  
maner and forme as they both lived in their moft flouriſhing time: and  
herewith I hope to please your imperiaſt maieſtie. Then Faustus went  
a little aside to ſpeakē to his ſpirit, but he returned againe preſently, ſay-  
ing: now if it please your maieſtie you ſhall ſee them, yet upon this con-  
dition that you demand no queſtion of the, nor ſpeakē vnto them, which  
the Emperor agreed vnto. Wherewith doctor Faustus opened the  
privie chamber doore, where preſently entred the great & mightie Em-  
perour Alexander Magnus, in all things to looke vpon as if he had bin  
aliue, in proportion a ſtrong thicke ſet man, of a middle ſtature, blacke  
haire, and that both thicke and curled head and beard, red cheecks, and a  
broad face, with eies like a Basiliske, he had on a complete harness bur-  
nished and grauen exceeding rich to looke vpon: and ſo paſſing towards  
the Emperor Carolus, he made low and reverent curteſie: whereat  
the Emperor Carolus would haue ſtood vp to receive and grāte him  
with the like reverence: but Faustus tooke hold of him, and would not  
permit him to doe it. Shortly after Alexander made humble reverencē,  
and went out againe, & coming to the doore his paramour met him, ſhe  
coming in, ſhe made the Emperor like wife reverencē: ſhe was clothed  
in blew veluet, wrought and imbrodered with pearles and golde, ſhee  
was alſo excellent faire, like milke and blood mixt, tall & ſlender, with  
a face round as an apple : and thus ſhee paſſed certayne times vp and  
downe

## of Doctor Faustus.

dotone the house, which the Emperour marking, said to himselfe: now haue I seene 2. persons, which my hart hath long wished for to behold, and sure it can not other wise be, said he to himselfe, but that the spirits haue changed themselves into these formes, and haue no: deceived me, calling to his mind the woman that raised the Prophet Samuel: & soz that the Emperor would be themore satisfied in the matter, he thought, I haue heard say, that behind her necke she had a great wart or wen, wherfore he took Faustus by the hand without any words, and went to see if it were also to be seen on her or not, but she perceiving that he came to her, bowed downe her neck, where he saw a great wart, and hereupon she vanished, leaving the Emperor and the rest well contented.

How Doctor Faustus in the sight of the Emperour, coniured a  
paire of Harts hornes vpon a Knights head that slept  
out of a cagement. Chap. 30.

**V**hen doctor Faustus had accomplished the Emperors desire in all things as he was requested, he went forth into a Galerie, & leaning ouer a raile to looke into the priuy garden, he saw many of the Emperors courtiers walking and talking togither, and casting his eyes now this way, now that way, he espied a knight leauning out at a window of the great hall, who was fast a sleepe (soz in those dayes it was hote) but the person shall be namelesse that slept, soz that he was a knight, though it was all done to a little disgrace of the Gentleman: it pleased doctor Faustus, through the helpe of his spirit Mephostophilis, to firme vpon his head as he slept an huge paire of Harts hornes, & as the knight awaked thinking to pull in his head, he hit his hornes against the glasse, that the panes thereof flew about his eares. Thinke here how this good gentleman was vered, soz he could neither get backward nor forward: whiche when the Emperor heard, all the courtiers laught, and came forth to see what was happened. The Emperor also when he beheld the knight with so faire a head, laught harily therat, and was therewithall well pleased: at last Faustus made him quit of his hornes againe, but the knight perceaved how they came, &c.

How the aboue mentioned Knight went about to be revenged of Doctor Faustus. Chap. 31.

**D**octor Faustus tooke his leaue of the Emperor and the rest of the Courtiers, at whose departure they were sorie, giving him many rewards and gifte: but being a league and a halfe from the citie, he came into a wood, where he behelde the Knight that he had iestes with at the Court, with others in harness mounted on faire palfraries, and running with ful charge towards Faustus, but he seeing their intent, ran

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towards the bushes, and before he came amongst the bushes he returned againe, running as it were to meete them that chased him, where vpon sodainly all the bushes were turned into horsemen, which also ran to incouter with the Knight & his compaines, and coming to them they inclosed the Knight and the rest, and told them that they must pay their ransome before they departed. Whereupon the Knight seeing him selfe in such distresse, besought Faustus to be good to them, whiche he desired not, but let the loose, yet he so charmed the, that every one Knight and other for the space of a whole moneth did weare a pair of Gnat's hornes on their browers, and every knallay a paire of Dre-hothes on their head: and this was their penance appointed by Faustus, in all the How three yong Dukes being together at Wittenburg, to behold the Vniuersitie, requested Faustus to helpe them at a wyl to the towne of Menchen in Bauaria, there to see the Duke of Bauaria his sonnes wedding. chap. . . .

**T**hre worthy yong Dukes, the whiche are not heere to be named, but being sturnts all together at the Vniuersitie of wittenberg, met on a time all together, where they set to reasoning concerning the pompe and bauery that would be at the citie of Menchen in Bauaria, at the wedding of the Dukes sonne, wishing themselves there but one halfe houre, to see the manner of their tollity: to whom one replied, saying to the other two gentlemen, if it please you to gloue me the hearing, I will give you godcounsel that we may see the wedding, and be heere agayne to night, and this is my meaning: let vs send to Doctor Faustus, make him a present of some rare thing, & so open our minds vnto him, desiring him to assit vs in our entrapse, I assure ye he will not denie to fulfil our request. Hereupon they all concluded, sent for Faustus, told him their mind, and gaue him a gift, and invited him to a sumptuous banquet, wherewith Faustus was well contented, & promised to further their tourney to the vittermost. And when the time was come that the Duke his sonne shold be maried, Doctor Faustus called vnto him the thre yong Gentleman into his house, commanding them that they shold put on their best apparell, & adorne themselves as richly as they could, he tooke off his owne great large cloake, went into a garden that was adioyning vnto his house, and set the thre young Dukes on his Cloake, and he himselfe late in the middest, but he gaue them in charge that in any wise they shold not once open their mouthes to speake, or make answere to any man so soone as they were out, nor so much as if the Duke of Bauaria or his Son shold speake to them, or offer them curtesie they shold give no word or answere againe, to the whiche they

all agreed. These conditions being made, unto Cap Faustus began to come, and on a sodaine arose a mighty wind, drawing up the cloake, and so carried them away in the air; in due time they came unto Menchen to the Dukes Court, where being entred into the outermost court, the Marshall had espied them, who presently went to the Duke, shewing his grace, that all the Lordship Gentlemen were alreadie set at the table notwithstanding there were nearely come three goodly gentlemen with one servant, the which comoditie without in the Court, wherefore the godly Duke came out unto them, welcomming the, requiring what they were, and whence: but they made no answers at all, wherat the Duke wondred, thinking they were all foute dumb: notwithstanding for his hono: sake he tooke them into the court, & feasted them. Faustus notwithstanding spake to them, if any thing happen otherwise then wel, when I say, sit vp, then fall you all on the cloake, and gods enough: well the water being brought, and that they must wash, one of the thre had so much maners as to desire his friend to wash him, which when Faustus heard, he saio, sit vp, and alat once they got on the cloake, but he that spake fell off againe, the other two with Doctor Faustus were again presently at wittenberg: but he that remained, was taken & laid in prison: wherfore the other two Gentlemen were very sore sorowful for their friend, but Faustus comforted the, promising that on the morrow he shold also be at wittenberg. Now al this bothe was the Duke taken in great fear, and stricken into an exceedingump, wondering with himselfe that his hap was so hard to be left behind, and not the ell, and now being locked and watched with so many keepers, there was also certaine of the guesse that fell to reasoning with him to know what he was and also what the other were that were banished away, but the pwe prisoner thought with himselfe, if I open what they are, shew it will be euil also with me, wherfore al this while he gaue no man any answere, so that he was there a whole day, and gaue no man a word, wherfore the olde Duke gaue in charge, that the next morning they shold racke him vntill he had confessed: which when the young Duke heard, he began to sorrow & to say with himselfe, It may be that to morrow, if Doctor Faustus come not to aise me, then shall I be racked & græuously tormented, insomuch that I shall be constrained by force to tell more then willingly I would doe: but he comforted himselfe with hope that his friends would intreat Doctor Faustus about his deliuerance as also it came to passe, for before it was day, doctor Faustus was by him & he conured them that watched him into such a heauy sleepe, that he with his charms made open al the locks in the prison, & there-

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withall brought the yong doctor againe in safetie to the rest of his fel-  
lowes and friends, where they presented Faustus with a sumptuous  
gift, and so departed the one from the other, &c.

How Doctor Faustus borrowed mony of a Jew, and laid his  
owne leg to pawn to him. Chap. 33.

**T**is a common Proverb in Germany, that although a centurer have  
all things at commandement, the day will come that he shall not be  
worth a peny: so is it like to fall out with Doctor Faustus, in promising  
the diuell so largely: and as the diuel is the authour of lies; even so he led  
Faustus his mind, in practising of things to deceiue the people, and blin-  
ding them, wherin he tooke his whole delight, thereby to bring himselfe  
to riches, yet notwithstanding in the end he was never the richer. And  
although during fourre and twentie yeares of his life that the diuel set  
him, he wanted nothing: yet was he best pleased when he might deceiue  
any bodie: so out of the mightest Potentates courts in all those coun-  
treys, he would send his spirit to fetch away their best cheere. And on a  
time being in his ierniment where hee was banqueting with other  
Students in an Inne, whereto resorted many Jewes, which when  
D. Faustus perceived, hee was minded to play some merrie iest to de-  
ceiue a Jew, desiring one of them to lend him some mony for a time, the  
Jew was content, & lent Faustus threescore dollers for a month, which  
time being expired, the Jew came for his mony and interest: but doctor  
Faustus was never minded to pay the Jew againe: at length the Jew  
comming home to his house, and calling importunatly for his money,  
doctor Faustus made him this answer: Jew I haue no mony nor know  
I how to pay thee, but notwithstanding, to the end that thou maist bee  
contented, I wil cut off a limme of my body, be it arme or legge, and the  
same thou shalt haue in pawn of thy money, yet with this condition,  
that when I shal pay thee thy mony again, then thou shalt give me my  
limme. The Jew that was never friend to a Christian, thought with  
himselfe, this is a fellowe right for my purpose, that will lay his limm to  
pawn for mony, he was therewith very well content: wherefore doctor  
Faustus tooke a saw, and therewith seemed to cut off his leg (being not-  
withstanding nothing so) wel, he gave it to the Jew, yet upon this con-  
dition, that when he got mony to pay, the Jew should deliver him his  
leg, to the end he might set it on againe. The Jew was with this mat-  
ter very well pleased, tooke his leg and departed: and having farre home,  
he was somewhat wearie, & by the way he thus bethought him, what  
helpeth me a knaues leg, if I shold carry it home? it would kinke and  
infect my house: besides it is too hard a piece of work to set it on again,

where-

### ¶ Of Doctor Faustus.

wherfore what an ass was Faustus to lay so deare a palon for so small a sum of mony: and for my part, quoth the Jew to himselfe, this will never profit me any thing, and with these words he cast the leg away from him into a ditch. All this Doctor Faustus knew right well, therefore within three daies after he sent for the Jew to make him payment of his 60. dollers, the Jew came, and Doctor Faustus demanded his payme, there was his mony ready for him: the Jew answered, the payme was not profitable or necessarie for any thing, and he had cast it away: but Faustus threatening replied, I will haue my leg again, or else one of thine for it. The Jew fell to intreat, promising him to give him what money he would aske, if he would not deale straightly with him: wherefore the Jew was constrained to give him sittie dollers more to be rid of him, & yet Faustus had his leg on, for he had but blinded p. Jew.

### How Doctor Faustus deceiued a horse-courser. Chap. 34.

**I**n like manner he serued a horse-courser at a faire called Pheiffing, Also Doctor Faustus through his conuring, had gotten an excellent faire horse; wherupon he rid to the faire, where he had many Chapman that offered him money: lastly he sold him for forty dollers, warning him that bought him, that in any wise he shoulde not ride him ouer any water, but the horse-courser marauised with himselfe that Faustus had bad him ride him ouer no water, (but quoth he) I will prooue, and forthwith he rid him into the River, presently the horse vanished from vnder him, & he sat on a bundle of strawe, insomuch that the man was almost drowned. The Horse-courser knew well where he lay that had sold him his horse, wherefore he went angrily unto his Inne, where he found Doctor Faustus fast a sleepe, & snortinge on a bed, but the horse-courser could no longer sookeare him, tooke him by the leg and began to pull him off the bed, but he pulled him so, that he pulled his leg from his body, insomuch that the horse courser fel backwardes in the place, then began Doctor Faustus to cry with an open throate, he hath murthered me. Hereat the horse-courser was afraid, and gaue the slight, thinking none other with himselfe, but that he had pulled his leg from his boode; by this meanes Doctor Faustus kept his money.

### How Doctor Faustus ate a load of hay. Chap. 35.

**D**octor Faustus being in a towne of Germanie called Zwickow, where hee was compaines with many Doctors and Maisters, and going soorth to walke after supper, they mette with a Clowne that dronge a loade of Hay. Good even good fellowes said, Faustus to

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the cloyne, what shall I give thee to let me have my belly full of haye  
the cloyne thought with himselfe what a mad man is this to eat haye,  
thought he with himselfe thou wilst not eat much, they agreed soz these  
satthings he shold eat as much as he could: wherefore Doctor Faustus  
began to eat, and that so ravenously, that all the rest of his company  
fell a laughing, blinding so the poore cloyne, that he was sorry at his  
hart, soz he seemed to haue eaten more then the halfe of his hay: where-  
fore the cloyne began to speake him faire, soz feare he shold haue eaten  
the other halfe also. Faustus made as though he had had pittey on the  
cloyne, and went his way. When the cloyne came in place where he  
should be, he had his hay aganis as he had before, a full load.

How Doctor Faustus scrued the twelve students. Chap. 36.

**A**TT Wittenberg before Faustus his house, there was a quarel be-  
tweene seuen students, and five that came to part the rest, one part  
being stronger then the other. Wherefore Faustus seeing them to be o-  
vermatched, coniured them all blind, insomuch that the one could not  
see the other, and yet he so dealt with them, they sought & smote at one  
another stil: whereat al the beholders fel a laughing: and thus they con-  
tinued blind beating one an other, vntill the people parted them, & led  
each one to his owne house: where being entered into their houses, they  
received their sight perfectly againe.

How Doctor Faustus served the drunken clownes. Chap. 37.

**D**OCTOR Faustus went into an Inne wherein were many tables ful of  
clownes, the which were tippling Can after Can of excellent wine,  
and to be short, they were al drunken, and as they sate, they so sang and  
hollowed, that one could not haere a man speake for them: this angered  
Doctor Faustus: wherefore he said to those that had called him in, mark  
my maisters, I will shew you amerry iest, the clownes continuing stil  
hollowing and singing, he so coniured them, that their mouthes stood as  
wide open as it was possible for them to hold them, and neuer a one of  
them was able to close his mouth again: by and by the noise was gone,  
the clownes notwithstanding looked earnestly one vpon another, and  
wist not what was happened, one by one they went out, and so soone as  
they came without, they were as well as euer they were: but none of  
them desired to goe in any more.

How Doctor Faustus sold fine swine for six Dollers

**w**hile he was in a peice. Chap. 38.

**D**OCTOR Faustus began another iest, he made him readis fine fatte  
Swine, the which he sold to ones for six dollers a peice, vpon this  
condition, that the swine-dinner shold not drame them into the water,

Doctor

of Doctor Faustus.

Doctor Faustus went home again; and as the Duke had filled themselves in the mud, the Swine-keeper drove them into a water, where presently they were changed into so many bundles of straw swimming upright in the water: the buyer looked wishly about him, and was sorry in his heart, but he knew not where to find Faustus, so he was content to let all goe, and to loose both money and hogs.

How Doctor Faustus played a merry jest with the Duke of Anholt: in his Court. Chap. 39.

Doctor Faustus on a time came to the Duke of Anholt, the which welcomed him very courteously, this was the month of January, where sitting at the table, he perceived the Dutchesse to be with childe, and forbearing himselfe vntill the meat was taken from the tabel, and that they brought in the banqueting dishes, Doctor Faustus said to the Dutchesse, gracious Lady I have alwayes heard, that the great belied women doe alwaies long for some dainties, I beseech therfore your Grace hide not your mind from me, but tell me what you desire to eat; She answered him Doctor Faustus, now truly I will not hide from you what my heart doth most desire, namely, that if it were now harvest, I would eat my belly ful of grapes, and other dainty fruit Doctor Faustus answered hereupon, Gracious Lady, this is a small thing for me to doe, for I can doe more then this, wherefore he tooke a plate, & made open one of the cazeiments of the window, holding it sooth, where incontinent he had his dish ful of al manner of fruits, as red and white grapes, Peares and Apples, the which came from out of strange countreies: all these he presented the Dutchesse, saying: Madam I pray you vouchsafe to tast of this daintie fruit, the which came from a sacre countrey, for there the summer is not yet ended. The dutchesse thanked Faustus highly, and she fell to her fruit with full appetite. The duke of Anholt notwithstanding could not withhold to aske Faustus with what reason there were such yong fruit to be had at the time of the yeare: Doctor Faustus told him, may it please your gracie to understand, that the yere is deuided into two circles ouer the whole world, that when with us it is winter, in the contrary circle it is notwithstanding summer, so in India and Saba, there falleth or setteth the sunne, so that it is so warme that they haue twise a yere fruit: and gracious Lord, I haue a swift spirit, the which can in the twinkling of an eye fulfill my desire in any thing, wherefore I sent him into those countries who bath brought this fruit as you see: whereat the Duke was in great admiration.

How Doctor Faustus through his charmes, made a greate Castle in presence of the Duke of Anholt. Chap. 40.

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Doctor Faustus desired the Duke of Anholt to walk a little forth of the Court with him, wherefore they went both together into the field, where Doctor Faustus through his skill had placed a mighty Castle, which when the Duke saw, he wondered thereat, so did the dutches and all the beholders, that on that hill which is called the Rohumburg, should on the suddaine be so faire a Castle. At last Doctor Faustus desired the Duke and the Dutchesse to walke with him into the castle, which they denied not. This Castle was so wonderfull strong, having about it a great and deepe trench of water, the which was full of fish, and all maner of water-fowles, as Swans, Ducks, Geese, Bitters, and such like. About the wall was five ston doores, and two other doores: also within was a great open court, wherein were inchan-  
ted all maner of wild beasts, specially such as were not to be found in Germany, as Apes, Beares, Buffes, Antelops, and such like strange beasts. Furthermore, there were other maner of beasts, as Hart, Hind, and wild Swine, Roe and all manner of landfowle that any man could thinke on, the which flew from one tree to another. After al this, he set his guesst to the table, being the duke & the dutchesse with their traine, for he had prouised them a most sumptuous feast, both of meate, and all manner of drynks, for he set nine viesse of meat vpon the boord at once, and all this must his Wagner doe, place all things on the Boord, the which was brought unto him by the spirit invisible, of all things their hearts could desire, as wilde foode, Ucniscn, and all maner of daintie ffish that could be thought on, of wine also great plenty, and of divers sorte, as French wine, Cullin wine, Crabashir wine, Rhenish wine, Spanish wine, Hungarian wine, Wazburg wine, Malmesic & Sack: In the whole, there were an hundred kars standing round about the house. This sumptuous banquet the Duke tooke thankfully, and afterwards hee departed homwards, and to their thinking they had neither eaten or drunke, so were they blinded the whilste they were in the Castle: but as they were in their Pallace they looked towards the Castle, and beheld it was all on a flame of fire, and al those that beheld it wonderd to heare so great a noise, as if it were great ordinance shoud have beeene shot off, and thus the Castle burned and consumed alway cleane. Which done, Doctor Faustus returned to the Duke, who gaue him great thankes for shewing of them so great curtesie, giving him iiii hundred dollers, and libertie to depart on his owne discretion therem.

How Doctor Faustus with his company, visited the Bishop of Saltzburg his wine-celler. Chap. 41.

Doctor

## of Doctor Faustus.

Doctor Faustus tooke ten stone pots, and set th'm downe on the floore, where presently they began to daunce, and to smite one against the other that the shitties flew round about the whole house, whereas the whole company fel a laughing. Then he began another iest, he set an instrument on the table, & caused a monstrous great Ape to come in amongst them, which ape began to daunce and to skip, shewing them many merrie conceits. In this and such like pastime they passed away the whole day, where night being come, Doctor Faustus bad them all to Supper, which they lightly agreed vnto, for Students in these cases are easily intreated: wherefore he promised to feast them with a banquet of fowle, & afterward they would go all about with a mask: then Doctor Faustus put forth a long pole out of the window, wherupon presently there came innumerable of birds and wild fowle, & so many as came, had not any power to flie away againe, but he tooke them and flung them to the students, who lightly pulled off the necks of them, and being roasted they made their supper; which being ended, they made themselves readie to the mask. Doctor Faustus commanded every one to put on a clean shirt over his other clothes, which being done, they looked one vpon an other, it seemed to each one of them they had no heads, and so they went forth vnto certaine of their neigboors, at which sight the people were wonderfully afraid. And as the use of Germany is, that wheresoever a mask entreth, the god man of the house must feast them: so when these maskers were set to their banquet, they seemed againe in their former shape with heads, insomuch that they were all knowne what they were; and having sat and well eat & drunke, Doctor Faustus made that euerie one had an Asses head on, with great and long eares, so they fell to dancing, and to drine away the time vntil it was midnight, and then every man departed home: and as soone as they were out of the houise, each one was in his naturall shape againe, and so they ended and went to sleepe. How Doctor Faustus the day following was feasted of the students, and of his merry iests with them while he was in

their companie. Chap. 44.

The last Bacchanalia was held on Thursday, where insueu a great snow, and doctor Faustus wes invited vnto the students that were with him the day before, where they had prepared an excellent banquet for him: whiche bāket being ended, doctor Faustus began to play his old pranks, & forthwith were in the place thirteene Apes, that tooke hands and daunced round in a ring together, then they fell to tumbling & dauncing one ouer another, that it was most pleasant to behold, then they leaped out of the window and vanished away: then they set before doctor

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Faustus a fisted Calues head; which one of the students cut a peece of, and laid it on Doctor Faustus his trencher, which peece being no sooner laid downe, but the Calues head began to crie mainly out like a man, murther, murther, alas what dost thou to mee? whereat they were all amazed, but after a while considering of Faustus his setting tricks, they began to laugh, and then they pulled in under the calues head, and eat it vp. Whereupon Doctor Faustus asked leaue to depart, but they would in no wise agree to let him goe, except that he would promise to come again presently: then Faustus through his cunning, made a sledge the which was drawne about the house with fourteene dragons: this was fearfull for the students to behold, for they saw Faustus ride vp and downe, as though he shold haue fired and slaine all them in the house. This sport continued vntill midnight, with such a noise, that they could not heare one another, and the heads of the students were so light, that they thought themselves to be in the aire all that time.

How Doctor Faustus shewed the faire Helena vnto the students  
vpon the Sunday following. Chap. 45.

The Sunday following came these students home to Doctor Faustus his owne house, and brought their meat and drink with them, these men were right welcome guests vnto Faustus, wherefore they all fell to drinking of wine smoothly: and being merry, they began some of them to talk of the beauty of women, and every one gaue forth his verdit what he had scene, and what hee had heard: So one among the rest saide, I never was so desirous of any thing in this world, as to haue a sight (if it were possible) offaire Helena of Grecce, for whom the worthy towne of Troy was destroyed and razed down to the ground; therfore saith he, that in all mens judgement she was more then commonly faire, because that when she was stolne away from her husband, there was for her recoverie so great blood shed.

Doctor Faustus answered: for that you are all my friends, and are so desirous to see that famous pearle of Grecce, faire Helena, the wife of King Menelaus, & daughter of Tindalus and Leda, sister to Castor and Pollux, who was the fairest Lady in all Grecce; I will therfore bring her into your presence personally, and in the same forme of attire as she vised to go when she was in her chieffest flowers, and pleasantest prime of youth. The like haue I done for the Emperor Carolus Magnus, at his desire I shewed him Alexander the great, and his Paramour: but (said doctor Faustus) I charge you all that upon your perills you speake not a word, nor rise vp from the table so long as she is in your presence. And so he went out of the hall, returning presently againe: after whom

## of Doctor Faustus.

Doctor Faustus having taken leaue of the Duke, he went to Wittenberg, neer about Shrovetide, and being in company with certaine Students, Doctor Faustus was himselfe the God Bacchus, who having well feasted the Students before with daintie fare, after the manner of Germanie, where it is counted no feast except all the bidden guests bedrunke, whiche Doctor Faustus intending, saide: Gentlemen, and my guests, will it please you to take a cuppe of wine with me in a place of cellar whereunto I will bring you: they all said willingly, we will: whiche whend doctor Faustus heard, he tooke them forth, set either of them vpon an Holly wand, and so was conuired into the Bishop of Salzburg his cellar, for thereabout grew excellent pleasant Wine: there sell Faustus and his compaines to drinke and swilling, not of the worst but of the best. And as they were merry in the cellar, came down to draw drinke the Bishops Butler: which when he perceiued so many persons there, he cried with a loude voice, theenes, theenes. This spited doctor Faustus wonderfully, wherefore he made every one of his company to sit on their holly wand, & so vanished away: and in parting, doctor Faustus tooke the butler by the haire of the head, & carried him away with them, vntill they came to a mightie high lopped tree, & on the top of that huge tree he set the Butler, where hee remained in a most scarefull perplexitie: Doctor Faustus departed to his house, where they took their valete one of another, drinking the wine the whiche they had stolne in great bottles of glasse out of the Bishops cellar. The Butler that had helde himselfe by the hand vpon the lopped tree all the night, was almost frozen with colde, espying the day, and seeing the tree of so huge great highnes, thought with himselfe it is impossible to come off this tree without perill of death: at length he espied certaine clownes which were passing by, he cried, for the loue of God helpe me down, the clownes seeing him so high, wondered what mad man would clime to so huge a tree, wherefore as a thing most miraculous they carried syding to the bishop of Salzburg: then was there great running on every side to see him in the tree, and many devises they practised to get him down with ropes: and being demanded by the Bishop how he came there, hee said, that he was brought thither by the haire of the head of certaine theenes that were robbing of the wine cellar, but what they were hee knew not, for (said he) they had faces like men, but they wrought like devils.

How Doctor Faustus kept his Shrovetide. chap. 42.

There were seuen students and masters that studied Diminutie, Iuris prudentia, & Medicina, all these being consented were agreed to bisite doctor Faustus, and to celebrate Shrovetide with him, who

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being come to his house he gaue them their welcome, for they were his deare friends, desiring them to sit downe, where he serued them with a verie good supper of Hens, fish, and other rost, yet were they but slightly cheered: wherefore Doctor Faustus comforted his guests, excusing himselfe that they stole vpon him so sudainly, that he had not leasure to prouide for them so well as they were worthie: but my good friends (quoth he) according to the use of our Country, we must drinke all this night, & so a draught of the best wine to bedward is commendable. For you know that in great Potentates courts they use as this night great feasting, the like will I doe for you: for I haue three great flagons of Wine, the first is full of Hungarian Wine, containing eight gallons, the second of Italian Wine, containing seven gallons: the thirde containeth sixe gallons of Spanish wine, all the which we will tipple out before it be day: besides, we haue fiftene dishes of meate, the which my spirit Mephostophilis hath sette so farre that it was colde before hee brought it, and they are all full of the daintiest things that ones heart can devise, but (saith Faustus) I must make them hote againe, and you may beleue me Gentlemen, that this is no blinding of you, whereas you thinke that it is no naturall food, verily it is as good and as pleasant as ever you eat. And having ended his tale, he commanded his boy to lay the cloth, which done, he serued them with fiftene messe of meate, having threene dishes to a messe, the which were all manner of Venison, and daintie wild fowle, & for wine there was no lacke, as Italian wine, Hungarian wine, and Spanish wine: and when they were all made drunke, and that they had almost eaten all their good cheere, they began to sing and to dance vntill it was day, and then they departed euerie one to his owne habitation: at whose parting, Doctor Faustus desired them to be his guests againe the next day following.

How Doctor Faustus feasted his guests on the Ash-wednesday. chap. 43.

**V**pon Ashwednesday came vnto Doctor Faustus his bidden guests the Students, whom he feasted very royally, insomuch that they were all full and lustie, dauncing and singing as the night before: and when the high glasses and goblets were caroused one to another, doctor Faustus began to play them some pretty feats, insomuch that round about the hall was heard most pleasant musick, & that in sundrie places, in this corner a Lute, in another corner a cornet, in another a Cithern, Clarijols, Harpe, Horne-pipe, in fine all manner of Musick was heard there at that instant, whereat all the glasses and goblets, cups, and pots, draynes, and all that stood on the boord began to daunce: then

Doctor

## of Doctor Faustus.

Immediatly followed the faire and beautiful Helena, whose beauty was such that the students were all amazed to see her, esteeming her rather to be a heavenly then an earthly creature. This Lady appeared before them, in a most sumptuous gown of purple veluet, richly imbrodered, her haire hanged downe loose as faire as the beaten golde, and of such length that it reached down to her hams, with her amorous coleblack eyes; a sweet & pleasantround face, her lips as red as a chery, her cheeks of rose all colour, her mouth small, her necke as white as the Swane, tall & slender of personage, and in sum, there was not one imperfect place in her: she looked round about her with a rowling hawkes-eye, a smiling and wanton countenance, which neere hand inflamed the hartes of the students, but that they perswaded themselves she was a spirit, wherefore such fancies passed away lightly with them: and thus faire Helena and Doctor Faustus went out again one with an other. But the students, at Doctor Faustus his entring in again into the hall requested of him to let thē see her again the next day, soz that they woulde bring with them a painter, and to take her countersaite: which he denied, affirming that he could not alwates raise vp her spirit, but only at certain times: yet (said he) I will give you her counteraft, which shall be alwales as good to you as if your selfe shoulde see the drawing therof, which they received according to his promise, but soone lost it againe. The students departed from Faustus home every one to his house, but they were not able to sleep that whole night soz thinking on the beauty offaire Helena. Wherefore a man may see that the diuel blindeth & inflameth the heart wch lust oftentimes, that men fall in love, with harlots, nay euē with furtes, which afterward canot lightly beremoued. How Doctor Faustus coniured away the fourre wheelles from a clownes waggon.

Chap. 46.

Doctor Faustus was sent soz to a Marshal of Brunswicke, who was greatly troubled wch the salting sickness. Now Faustus had this vse, never to ride but walk sothon foot, soz he could ease himselfe when his lust, and as he came neere unto the towne of Brunswicke, there overooke him a clowne with fourre horses, and an emptie Waggon, to whom Doctor Faustus ieslingly to trie him, said: I pray thee good fellow let me ride a little to ease my weary legs: which the buzzardly Aske denied, saying: that his horses were all weary, and he woulde not let him get vp. Doctor Faustus did this but to proue the buzzard, if there were any curtesie to be found in him if need were.

But such churlishnes as is to be comonly soud among clowns, was by doctor Faustus well requited, even with the like paymet: soz he said vnto him

him. Thou doltish clowne, boyd of all humilitie, seeing thou art of so currisch a disposition, I will pay thee as thou hast deserved, for the fourre wheeles of thy Waggon: thou shalt haue taken from thē, let me se thē how canst thou shifte: herenpon his wheeles were gone, his horses also fell downne to the ground, as though they had beene dead: whereat the clowne was sore afrighted, measuring it as a tuff scourge of God for his sinnes and churlishnes, wherefore al trebling, and wafing, he humbly besought Doctor Faustus to be good vnto him, confessing he was worthy of it, notwithstanding if it pleased him to forgive him, he would heerafter do better. Which humilitie made Faustus his heart to repēt, answering him on this manner: well, do so no more, but when a poore man desireth thē, see that thou let him ride, but yet thou shalt not goe altogether cleere, for although thou haue again thy fourre wheeles, yet shalt thou fetch them at the fourre gates of the Cyty, so he threw dust on the horses, and ruined them againe, and the Clowne for his churlishnes was faine to fetch his wheeles, spending his time with wearines, wheras before he might haue done a good deed, and gone about his busynes quietly.

How foure Juglers cut one an others head off, & set thē on again,  
and how Doctor Faustus deceiueth them. Chap. 47.

Doctor Faustus came in the Lent vnto Frankford Faire, where his spirit Mephophilis gaue him to understand, that in an Inne were four Juglers that cut one anothers head off, and after their cutting off, sent thē to the Barber to be trimmed, which many people saw. This angred Faustus, (for he meant to haue himselfe the only Cocke in the diuels basket) and he went to the place where they were, to behold them. And as these Juglers were together ready on to cut off anothers head, therestod also the Barbers ready to trimme them, & by them vpō the table stod likewise a glasse full of distilled water, and he that was the cheefest amongst them stod by it. Thus they begane, they smote off the head of the first, & presently there was a Lillie in the glasse of distilled water, where Faustus perceiving this Lillie as it was springing, & the cheese Jugler named it the tree of life, thus dealt he with the first, making the Barber wash &combe his head and then he set it on again, presently the Lillie vanished away out of the water, hereat the man had his head whole and sound againe, the like did the, wit the other two: and as the turne and lot came to the cheese Jugler that he also should be beheaded, & that this Lillie was most pleasant, faire & florishing greene, they smote his head off, & wnen it came to be barbed, it troubled Faustus

## **of Doctor Eastman.**

his Conscience, insomuch that he could not忍re to see another do any-  
thing; for he thought himself to be the principal Conjuror in the world:  
wherefore Doctor Faustus went to the cabin whereas the other Jug-  
lers kept their Lillies, and so he took a small knife and cut off the stalke of  
the Lilly, saying to himselfe: none of them shold blinde Faustus' pet:  
no man saw Faustus cut the Lilly, but when the rest of the Juglers:  
thought to have set on their masters head, they could not, wherefore  
they looked on the Lilly; and found it bleeding: by this meanes the  
Jugler was beguiled, and so died in his itcheknesse, yet not one thought  
that Doctor Faustus had done it; so did the Devil make him to do this.  
How the old man the neighbour of Faustus, sought to perswade  
him to amend his euill life, & to fall into repentance.

A God Christian, an honest and veracious olde man, a louer of the  
holy scripture, who was neighbour unto doctor Faustus, when he  
perceived that many students had their resorte in & out unto Doctor  
Faustus, & hee suspected his ruffe life; wherefore like a friend hee invited  
Doctor Faustus to supper unto his houise, unto the which hee agreed: and  
having ended their banquet, the old man began with these words: My  
louing friend and neighbour Doctor Faustus, I am to delice of you a  
friendly and Christian request, beseeching you that you will vouchsafe  
not to be angry with me, but friendly resolute me in my docht, and take  
my poore suiting in good part. To whom doctor Faustus answered: my  
louing neighbour, I pray you say your mind. Then began the old Par-  
tron to say: My good neighbour, you know in the beginning how that  
you haue deseted God, and all the hoste of heaven, and given your soule  
to the diuell, wherewith you haue incurred Gods high displeasure, and  
are become sō a Christā, sat worse then a heathen person: oh consider  
what you haue done, it is not only the pleasure of the body, but the lase-  
tice of th̄ soule that you must haue respect unto: of whiche if you be care-  
lesse, then are you cast away, and shall remaine in the anger of the al-  
mighty God. But yet it is time enough doctor Faustus, If you repent &  
call unto the Lord for mercie, as we haue example in the Acte of the A-  
postles, the 8. chap. of Simon in Samaria, who was led out of the way, af-  
firming that he was Simon homosanctus. This man was not with-  
standing in the ende converted, after that hee had heard the sermon of  
Philip, for he was baptizēd and saw his sinnes and repented. Likewise  
I beseech you good brother doctor Faustus, le: my rude sermon be unto  
you a correction: and forget the fitchy life that you haue ledde?repent,  
as he in sc̄p. angling: for Christ saith, Come unto mee all that are

The Faustus Ristome

wearied and heavy laden, and with a fresh yound (youth) he is; he  
desireth not the death of a sinner, but rather that hee shal not die.

Let my good deyng Doctor Faustus, penance unto you a damnable  
heart, & desire God for his son Christ his sake to forgife you. Wherefore  
soe he you salong liued in your diuersitie p[er]adise, knowinge that in  
the old aduertisement you are so blidely and that men shalld not  
suffer any such to live, neither haue any conuersation with them, for it  
is an abomination vnto the Lord: and that such persons haue no part  
in the kingdome of God. At this tyme doctor Faustus bade him very  
attentively, and replied. Father, your penitent was as like the wondrous  
well, and I thank you with all my heart for your good will and counse  
sell, promising you as far as I may to allow your discipline whereupon  
he tooke his leare. And being come home, he laide him very penitue  
on his bed, bethinking himselfe of the wordes of the olde man, and in a  
manner began to repente that he had givne his soule to the diuel, los-  
ting to deme all that he had promised to Lucifer. Contynuing in these  
cogitations, suddenly his spirit appearde unto him, clapping him vpon  
the head, and warning him as though he would haue pulled his head from  
his shoulers, saying unto him: Thou knowest Faustus that thou hast  
givne thy selfe body and soule to my Lord Lucifer, and thou hast belied  
thy selfe an enemy vnto God and vnto all men. Now thou begin-  
nest to hearken vnto an old doting soule which perswadeth thee as it were  
vnto god, when in deed it is too late, for that thou art the diuels, and  
he hath good power presently to fetch thee: wherefore he hath sent me  
unto thee, to tell thee, that seeing thou hast sorrowed for that thou hast  
done, begin againe and write another writing with thine owne blood,  
if not, then will I tear thee all to peeces. Great Doctor Faustus was  
soe afraid, and said: my Mephophilis, I will write againe what  
thou wilt: wherefore he late him downe, and with his owne blood he  
wrote as followeth: which writing was afterward sent to a deere friend  
of the said Doctor Faustus, being his kinsman.

How Doctor Faustus wrote the second time with his owne blode  
and gaue it to the diuel.

— Chap. 49.

I Doctor John Faustus, acknowledge by this my deed and hand my-  
selfe, that sin my first writing which is seventeen yeares, that I have  
right willingly holde, & have been an utter enemy vnto God and al men,  
the which I once againe confirme, and give fully and wholy my selfe  
vnto the diuel both body and soule, euuen vnto the great Lucifer, & that  
at the end of seven yeers insuring after the date of this letter, he shal haue  
to do with me according as it pleaseth him, either to lengthen or short-  
ten.

## of Doctor Faustus.

for my life as liketh hint: And hereupon I renounce all persuaderis  
that seeke to withdrawe me from my purpose by the word of God, either  
ghostly or bodily. And further, I will never give rate unto any man  
the be spirituall or temporall; that moueth any matter for the salvation  
of my soule. Of all this writing, and that therein contained, be witness  
my own blood, the whiche with my owne hands I have begun & ended.

Dated at wittenberg the 25. of July.

And presently after the making of this Letter, he became so great an  
envy unto the poore old man, that he sought his life by all meanes pos-  
sible: but this godly man was strong in the holy ghost, that he could not  
be vanquished by any meanes, for about two daies after that he had ex-  
horted Faustus, as the poore man lay in his bed, suddenly there was a  
mighty ruffling in the chamber the whiche was never wont to heare,  
and he heard as it had beeene the groaning of a soule, which lasted long:  
whereupon the good old man began to tell and mock, and said: oh what  
Barbarian crie is this: oh faire bird, what foute musick is this of a faire  
Angel, that could not tarry two daies in his place? beginnest thou now  
to run into a poore mans house where thou hast no power, & wert not  
able to keepe thy owne two daies? With these and such like words  
the spirit departed. And when he came home, Faustus asked him how  
he had sped with the old man, o whom the spirit answered, the old man  
was harressed, & that he could not once lay hold upon him: but he would  
not tel how the old man had mocked him, for the devils can never abide  
of their sal. Thus doth God defend the hearts of al honest Christians,  
that betake themselves under his tuition.

How doctor Faustus made a mariage between two lovers. Cha. 50.

I  $\beta$  the City of wittenberg was a Student, a gallant Gentleman,  
I named N.N. This Gentleman was farre in love with a Gentlewo-  
man, faire and proper of personage. This Gentlewoman had a Knight  
that was a suter unto her, & many other Gentlemen, the whiche desired  
her in mariage, but none could obtain her: so it was that this N.N. was  
very well acquainted with Faustus and by that meane became a suter  
unto him to assist him in the matter, for he fel so farre in despaire with  
himselfe, that he pined away to the skin and bones. But when he had  
opened the matter unto Doctor Faustus, hee asked counsel of his spi-  
rit Mephostophilis, the whiche tolde him what to doe. Hereupon Doc-  
tor Faustus went home to the Gentleman & bade him be of good cheer,  
for he shold haue his desire, so he would helpe him to that he wished  
for, and that this Gentlewoman shold loue none other but him onely,  
wherfore doctor Faustus so changed the mind of the damsel by a practise

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he brought, that she shold do no other thing, but thinke on him, whom before he had bated, neither cares she for any man but him alone. The device was thus; Faustus comandado this Gentleman that he shold cloath himselfe in all the best apparel that he had, and that he shold go unto this Gentlewoman, and there to shew himselfe, giuing him also a Ring, commanding him in any wise that she shold dance with her before hee departed. Wherefore hee followed Faustus his counsell, went to her, and when they began to daunce, they that were soteres began to take every one his Lady in his hand, & this good Gentleman toke her, whom before had so disdained him, and in the daunce he thrust the ring into her hand, that doctor Faustus had given him, the which she no soner toucht, but she fell immediatly in loue with hym, beginning in the daunce to smile, and many times to give hym winker, rowling her eies, and in the end she asked hym if he could loue her, and make her his wife, he gladly answered, he was content, and hereupon they concluded, and were married, by the meanes and helpe of doctor Faustus; for there he received a good reward of the Gentleman.

How doctor Faustus led his friendes into the garden at Christ-masse, and shewed them many strange sightes, in his al fresco  
nineteene yeere. Chap. 51.

In December, about Christmasse, in the Cittie of Wittenberg, were many yong Gentlemen, the whiche were come out of the Countrey to make merry with their friendes and acquaintance: amongst whom there were certaine that were well acquainted with Doctor Faustus, wherefore they were often invited as his guests unto him, & being with him on a certayne tyme after dinner, he led them into his garde, where he shewed them al manner of flowers, and fresh herbs, trees bearing fruit and b'lossoms of all sorte, insomuch that they wondred to see that his garden shold be so pleasant that tyme as in the middle of winter: and without in the streets, and all over the Countrey, it lay ful of snow and Ile. Wherefore this was noted of them, as a thing miraculous, each one gathering and carrying away all such things as they best liked, and so departed, delighted with their sweete smelling flowers.

How Doctor Faustus gathered together a great armie of men in his extremitie, against a Knight that would haue injured him on his iourney. Chap. 52.

Doctor Faustus traualled towards Eyszelben, & when he was nigh halfe the way, he espied seuen horsemen, and the chiese of them hee knew to be the Knight to whom he had played a jest at the Emperours Court, for he had set a huge paire of Harts hornes vpon his head: and when

when the Knight now sawe that hee had fit opportunity to bee trauen-  
ged of Faustus, he ran vpon himselfe, and those that were with him, to  
mischief him, intenting priuily to shew him: which when doctor Faus-  
tus espied, he vanished away into the wood whiche was hard by them.  
But when the Knight perceiued that he was vanished away, he caused  
his men to stand still: whereas they remained, they heard all maner of  
warlike Instruments of musick, as drums, flutes, & trumpets: such  
like, and a certaune troope of horsemen running towars them. Then  
they turned another way, and there also were assaulted on the same  
side: then another way, & yet were freshly assaulted, so that whiche way  
soever they turned themselves, he was incouerted: insomuch that whiche  
the knight perceiued that he could escape no way, but that they his ene-  
mies laid on him whiche way soever hee offered to fly, hee tooke a good  
heart, and ran among the thickest, & thought with himselfe, better to  
die thence with so great an infamy. Therefore beeing at handy  
blowes with them, he demandeda the cause why they shold so vse him:  
but none of them would gue him answer, vntil doctor Faustus shewed  
himselfe vnto the knight: wherewithall they inclosed him round, & doctor  
Faustus said vnto him, sir, yield your weapon, & your selfe, otherwise  
it will go hard with you. The knight knew none other but that he was  
inuironed with an hoast of men, ( whereindeed they were none other  
then diners ) yeelded: then Faustus tooke away his sword, his pæce, &  
horse, with all the rest of his companions. And further he said vnto him,  
Sir, the chiefe Generall of our army hath commaunded to deale with  
you according to the law of Armes, you shall depart in peace whither  
you please, and then he gaue the knight a horse after the maner, and set  
him thereon, so he rode, the rest went on foote vntill they came to their  
Ierne, where being alighted, his Page rode on his horse to the water,  
and presently the horse vanished away, the Page being almost sunke &  
drowned, but he escaped: and commynge home, the Knight perceiued his  
Page so bemired & on foot, asked where his horse was become: who an-  
swered that he was vanished away: which when the Knight heard, he  
said, of a truth this is Faustus his doing, for hee serued me now as he  
did before at the Court, only to make me a scorne and a laughing stock.

How Doctor Faustus caused his Mephostophiles to bring

him 7. of the fairest women he could find in all those

Countries he had traueilcd in, in the 20. ycare. 53.

When D. Faustus called to minde, that his time from day to day  
diminishing, he began to live a swarth & Episcrupulie life, wherefore  
he commaundered his Spryte Mephostophiles to bring him seueral

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the fairest women that he had scene in all the time of his travell: which being brought, first one, and then another, he lay wth them all, insomuch that he liked them so well, that hee continued wth them in all manner of loue, and made them to travell wth him in all his scurries: These women were, 2. Netherlanders, one Hungarian, one English, two Wallons, one Francklander: and wth these sweet personages, he continued long, yea cuen to his last end.

How Doctor Faustus found a masse of money, when hee had consumed 22. of his yeeres. Chap. 54.

**T**O the end that the diuell would make Faustus his onely heire, he shewed unto him, where he shold goe & find a mighty huge masse of money, and that he shold haue it in an old Chappell that was fallen downe, halfe a mile distant from Wittenberg, there he bad him to dig, and shold find it, the which he did, and having digged reasonable deep, he saw a mi ghty huge serpent, the which lay on the treasure it selfe, the treasure it selfe lay like a huge light burning: but Doctor Faustus charmed the Serpent that he crept into a hole, and when hee digged deeper to get by the treasure, he found nothing but coales of fire: there also hee heard and sawe many that were tormenting, yet notwithstanding, hee brought away the coales, & when hee was come home, it was all turned into siluer and gold, as after his death was found by his servant, the which was almost about estimation, a thousand gilders.

How Doctor Faustus made the spirit of faire Helena of Grece his owne Paramour and bedfellow in his 23. yeere. Cap. 54.

**T**O the end that this miserable Faustus might fil the iust of his flesh, and liue in all maner of voluptuous pleasures, it came in his minde after he had slept his first sleepe, and in the 23. yeer past of his time, that he had a great desire to lie wth faire Helena of Grece, especially her whom he had scene & shewed unto the students at Wittenberg, wherfore he called vnto him his spirit Mephostophiles, commanding him to bring him the faire Helena, which he also did. Whereupon he fell in loue wth her, & made her his common concubine and bedfellow, so she was so beauteous and delightfull a peece, that he could not be one houre from her, if he shold therefore haue suffered death, she had so stolne away his hart, and to his seeming in time she was with chid, & in the end brought him a man chid, whom Faustus named Iustus Faustus: this chid told D. Faustus many things that were to come, and what strange thinges were done in sorraine Countries: but in the end when Faustus left his life, the mother and the child vanished away both together.

How Doctor Faustus made his Will, in the which he named his seruant Wagner to be his heire. Chap. 56. Doctor

of Doctor Faustus.

Doctor Faustus was now in his 24. and last yeare, & he had a pretty  
yonge seruant, the whiche had studid also at the Univer-  
sity of Wittenberg. this youth was very wel acquainted with his kna-  
ueries & sorceries, so that he was haled as well for his owne knauerie,  
as also for his masters: for no man would give him entretainment in  
to his service, because of his unhappines, but Faustus: this Wagner  
was so welbeloued with Faustus that he vsed him as his son: for doe  
what he woulde, his master was alwaies there with welcontented. And  
when the tyme drew nigh that Faustus sholdende, he called vnto him  
a Notary and certayne maidens, the whiche were his friends, and often  
conuersant with him, in whose presence he gaue this Wagner his house  
and garden. Item, he gaue him in ready money 1600 guilders. Item,  
a Farme. Item a gold chaine, much plate and other household stufie.  
Wherof gave he al to his seruant, & the rest of the tyme he meant to spend  
in Inns and Studentes company, drinking and eating, with other follie-  
tie: and thus he finishe his Will for that tyme.  
How Doctor Faustus fell in talke with his seruant touching his  
Testament, and the couenants thereof. Chap. 57.

**N**ow when his wil was made, Doctor Faustus called vnto him his  
seruant, saying, I haue thought vpon thee in my Testament, so  
that thou hast beene a trusty seruant vnto me, and a faythfull, and hast  
not opened my secrets; and yet further (said he) aske of me before I die  
what thou wilt, and I will give it vnto thee. His seruant rashly answe-  
red, I pray you let me haue your cuning. To which Doctor Faustus  
answered, I haue giuen thee all my booke, vpon his condicō that thou  
wouldest not let them be common, but keepe them for thine owne pleasure  
& study carefullie in them: And doest thou also desire my cuning? That  
maiest thou peraduenture haue, if thou loue and peruse my booke well.  
Further (said Doctor Faustus) seeing that thou deuestest of me this re-  
quest, I will resolute thee: my spirit Mephilstophilis his thine is ouer  
with me, and I haue wrought to commād him as touching thee, yet will  
I helpe thee to another, if thou like hel therof. And within thre daies  
after he called his seruant vnto him, saying: art thou resolute? wouldest  
thou verily haue a Sp̄it? Then tell me in what maner or forme thou  
wouldest haue him? To wh̄ his servant answered, that he woulde haue  
him in the forme of an Ape: whereupon presently appeared a Spirit  
vnto him in manner and forme of an Ape, the whiche leaped about the  
house. Then said Faustus, see therē hast thou thy request, but yet he wil  
not obey thee until I be dead, for when my spirit Mephilstophilis shall  
fetch me away, then shal thy spirit be bound vnto thee, if thou agree, &

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thy spirit shalt thou name Akercocke, for so is he called: but all this  
is upon condition that you publish my coming & my mystery concreted  
with all that I haue done (when I am dead) in an historie: and if thou  
canst not remember all, the spirit Akercocke will helpe thee: so shall the  
great acts that I haue done be manifested unto the world.

How Doctor Faustus having but one moneth of his appointed  
time to come, fell to mourning & sorrow with himselfe for  
his diuellish exerise.

Chap. 58.

**T**ime ran away with Faustus, as the houre-glassie, for hee had but  
one moneth to come of his 24. pârs, at the end whereof he had gi-  
uen himselfe to the diuell body and soule, as it is before specified: Here  
was the first taken, for he was like a taken murtherer, or a thiefe, who  
which findeth himselfe guilty in conscience, before the Judge haue gi-  
uen sentence, fearing every houre to die: for he was grieved, and wait-  
ing spent the time, went talking to himselfe, wringing of his handes,  
sobbing and sighing, he fel away from flesh, and was very leane, and  
kept himselfe close: neither could hee abide to see or heare of his Mc-  
phostophiles any more.

How Doctor Faustus complained that he should in his lusty time  
and youthfull yeres die so miserably.

Chap. 59.

**T**his sorrowfull time drawing neare, so troubled doctor Faustus, that  
he began to write his minde, to the end he might peruse it often, and  
not forget it, and is in manner as followeth.

Al Faustus, thou sorrowfull and wofull man, now must thou goe to  
the damned company in unquenchable fire, whereas thou mightest  
haue had the joyfull immortallitie of the soule, the which thou now haft  
lost. Ah grosse understanding and wilfull will? what seazeth on my  
limmes, other then a robbing of my life? Bewaile with me my sound  
and healthfull body, and wit and soule: bewaile with me my senses, for  
you haue had your part and pleasure as well as I: Oh emule and dis-  
daine, how haue you crept both at once unto mee, and haue for your  
sakes, I must suffer all these tormentes. Ah whither is pitie and mercy  
fled? Upon what occasion hath heauen repayed me with this reward,  
by sufferance to suffer me to perish? Wherfore was I created of man?  
The punishment I see prepared for mee, of my life now must I suffer.  
Ah miserable wretch, there is nothing in this world to shew mee com-  
fort: then woe is me, what helpeth my wailling?

Another complaint of doctor Faustus.

Chap. 60.

**O**h woe, wofull & weary wretch: oh sorrowfull soule of Faustus,  
now art thou in the number of the damned, for now must I waite  
for

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so unmeasurable paines of death, yea unmeasurable than ever  
yet any creature hath suffered. Ah sinnes, iniustice, & desperate forget-  
fulness. Oh cursing and unstable life. Oh blind and careless march, that  
so hast abused thy body, seise and soule. Oh foolish pleasure, into what  
a weary labour hath thou brought me, blinding mine eyes to the clea-  
rest day. Ah weake heart, Oh troubled soule, where is become thy  
knowledge to comfort thee? Oh desperate hope, none shall I never  
more be thought vpon. Oh care upon carefullnesse, and sorowes on  
heapes. Oh grieuous paines, that pierce my panting hart, wherom is  
there now that can deliver me? Would to God that I knew where to  
hide me, or into what place to creape or sile. Ah god, wotis me, be where  
I will, yet am I taken. Herewith poore Faustus was so sorowfully  
troubled, that he could not speake or utter his mind any further.  
How Doctor Faustus bewailed to thinke on hell, & of the misera-  
ble paines therein prouided for him.

Chap. 6.

**N**ow thou Faustus, damned wretch, how happy wert thou if as an  
unreasonable beast thou mightest die wout soule, so shouldest thou  
not feele any more doubts. But nowe the diuell will take thee away  
both body and soule, & set thee in an unspeakable place of darkenesse:  
for although others soules haue rest & peace, yet I poore damned wretch  
must suffer almaner of filthy stench, patnes, cold, hunger, thirst, heate,  
freezing, burning, hissing, gnashing and all the wrath & curse of God,  
yea, al the creatures that God hath created are enemies to me. And now  
to lace I remember that my spirit Mephophilus did once tell me  
there was a great difference amongst the damned: for the greater the  
sin the greater the torment: for as the twigges of a tree make greater  
flame then the trunke thereof, and yet the trunke continueth longer in  
burning: even so the more that a man is rooted in sin, the greater is his  
punishment. Ah thou perpetual damned wretch, now art thou thrown  
into the everlasting fiery lake that never shall be quenched, there must  
I dwel in almaner of wailing, sorrow, miserie, paine, torment, griefe,  
howling, sighing, sobbing, running of eyes, shaking at nose, gnashing  
of teeth, feare to the ears, horrour to the conscience, & shaking bath of  
hand and foote. Ah that I could carry the heauens upon my shoulders so  
that there were some at last to quit me of this everlasting damnation: Oh  
who can deliver me out of the scarseful tormenting flames, the whiche  
I see prepared for me? Oh there is no helpe, ney any man that can deli-  
ver me, ney any wailing of sinnes can helpe me, neither is there rest to  
be found for me day or night. Oh wotis me, for there is no helpe for  
me, no shield, no defence, no comfort. Where is my helpe? knowledge;

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dare I not trust: and for a soule to Godward that hauie I not; for I  
shyne to speake unto him: if I do, no answere shall be made me, but  
he will hide his face from me, to the end that I shalbe not beholde the  
faces of the chosen. What meane I then to complaine where no helpe  
is? Now, I know no hope resteth in my groanings. I haue desired that it  
shalbe so, and God hath said Amen to my misdoings: for now I  
must haue shame to comfort me in my calamites.

Here followeth the miserable and lamentable end of doctor  
Faustus, by the which all Christians may take an example  
and warning. Chap. 62. fol. 111. l. 1. v. 372.

The full time of doctor Faustus his 24. yeeres being come his spirit  
appeared unto him giuting him his witing again; & commanding  
him to make preparation, for that the diuell would fetch him against a  
certainte time appointed. Doctor Faustus mourned and sighed wonder-  
fully, and never went to bed, nor slept winke for sorrow. Wherefore his  
spirit appeared again, comforting him and saying: My Faustus, be not  
thou so cowardly minded, for although that thou lossest thy body, it is  
not long unto the day of Judgement; and thou must die at the last, al-  
though thou liue many thousand yeres. The Turks, the Jewes, & ma-  
ny an unchristian Emperour, are in the same condempnation: therfore my  
Faustus be of good courage, & be not discomforted, for the diuel hath pro-  
mised that thou shalt not be in pains as the rest of the damed are. This  
and such like comfort he gaue him, but he told him false, and against the  
saying of holy Scriptures. Yet doctor Faustus that had none other ex-  
pectation but to pay his debts with his owne skin, went (on the same  
day that his spirit said the diuell would fetch him) unto his frusier and  
dearest beloved brethren and companions, as Masters & Batchelors of  
Arte, and other students more, the which had often visited him at his  
house in merriment: these he entreated that they would walke into the  
Village called Rumbich, halfe a mile from Wittenberg, and that they  
would there take with him for their repast of a small banke, the which  
they all agreed unto: so they went together, and there held their dinner  
in a most sumptuous manner. Doctor Faustus with them (dissembling)  
was merry, but not from the heart; wherefore he requested them that  
they would also take part of his rude supper: the which they agreed unto: for (quoth he) I must tell you what is the Wittenlers due: and when  
they sleepid (for drinke was in their heads) then Doctor Faustus payed  
and discharged the shot, and bound the Students & the Masters to goe  
with him into another roome: for he had many wonderfull matters to  
tell them: and when they were entered therewarde as he requested, doctor

Faustus

## of Doctor Faustus.

Faustus said unto them as he reaſter followeth, y<sup>e</sup> ſtudentes, M<sup>r</sup> Faſtus  
An Oration of Faſtus to the Students. chap. 63.

**M**y deare and welbeloued friends, the cauſe wher I haue invited you into this place, is this: Forasmuch as y<sup>e</sup> u<sup>r</sup> haue knowne me this many yeares in what maner of life I haue liued, practising all manner of conſiderations & wicked exercizes, the which I obtained through the helpe of the diuell into whose diuellish fellowship they haue brought me, the which vse & helike arte and practise, urged by the detestable prouocations of my fleshe, & my ſtrif-necked & rebellious will, with my filthy internall thoughts, the which were ever before mee, pricking mee forward so earnestly, that I muſt perforce haue the conuent of the diuell to adde me in my deuiles. And to the end I might the better bring my purpoſe to passe, to haue the diuels adde & ſure erance, which I never haue wanted in mine actions, I haue promised unto him at the end and accomplishing of 24. yeeres, both bodie and ſoule, to doe therewith at his pleasure: and this day, this diſmall day, thone 24. yeeres are ſally expired, ſo night beginning, my houre-glaſſe is at an end, the direfull tyme whereof I carefully expect: for out of all doubt this night he will fetch me, to whom I haue given my ſelſe in recompence of his ſervice, both bodie and ſoule, and twise confirmed writings with my proper blood. Now haue I called you my welbeloued Lords, friends, bretheren, and fellowes, before that fatal heure, to take my friendly farewell, to the end that my departing may not hereaſter be hidden from you, beſetting you herewith curteous, louing Lords & bretheren to take in euill part any thing done by me, but with friendly commendations to salute all my friends and companions wheresoever, deſiring both you & them, if euer I haue trespassed againſt your minds in any thing, that you would heartily forgiue me: and as for those lewd practises the which this full 24. yeeres I haue followed, you shall hereaſter finde them in writing: and I beseech you let this my lamentable end to the residue of your liues be a ſufficient warning that you haue God alwaies before your eies, praying unto him that he would ever defend you from the temptation of the diuell and all his falſe deceits, not falling altogether from G D D, as I wretched and bagodly damned creature haue done; hauing denied and defied baptismme, the sacraments of Christs bodie, God himſelfe, all heavenly powers, and earthly men: yea I haue denied ſuch a God & veriſtē not to haue one lost. Neither let the euill fellowship of wicked compaſſions miſlead you as it hath done me: visite earinſtly and oft the Church, warre and ſtrine continually againſt the diuell with a good and ſteadfast beeleefe on God, and

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Jesus Christ, and bse your vocation in holines. Lastly, to knif vp my troubled Oration, this is my friendly request, that you would to rest, & let nothing trouble you: also if you chance to heare any noise, or rumbling about the house, be not therewith afraide, for there shall no euill happen vnto you: also I pray you arise not out of your beds. But above all things I intreat you, if you hereafter find my dead carcass, convey it into the earth, for I die both a good and bad christia, for that I know the diuel will haue my bodie, and that would I willingly gine him, so that he would leau my soule in quiet: wherfore I pray you that you wold depart to bed, and so I wish you a quiet night, whch vnto me notwithstanding will be horrible and fearefull.

This Oration or declaration was made by Doctor Faustus, & that with a harty and resolute minde, to the end he might not discomforst them: but the Students wondred greatly therat, that he was so blinde for knauerie, coniuration, and such like foolish things to gine his bodie and soule vnto the diuell: for they loued him intirely, & never suspec-  
ted any such things before he had opened his mind vnto them: wherfore one of them said vnto him; Wh friend Faustus, what haue you done to conceal this matter so long from vs? we wold by the help of god Di-  
uines, and the grace of God haue brought you out of this net, and haue  
torne you out of bondage and chaines ofathan, wheras now we fear  
it is too late, to the vtter ruine of your body and soule. Doctor Faustus  
answered, I durst never doe it, although I often minded, to settle my  
selfe vnto godly people, to desire counsell and helpe, as once mine olde  
neighbour counselled me, that I shold follow his learning and leau  
all my coniuratons, yet when I was minded to amend, and to follow  
that god mans counsell, then came the diuell and wold haue had me  
away, as this night he is like to doe, and said so soone as I turned again  
to God he would dispatch me altogether. Thus, even thus, (good gen-  
tlemen and my deere friendes) was I imthralled in that satanicall  
band, all good desires downed, all pittie banished, al purpose of amend-  
ment utterly exiled, by the tyranous threatnings of my deadly enemie.  
But when the Students heard his words they gave him counsell, to do  
nought else but call vpon God, desiring him for the loue of his iuste  
Sonne Jesus Christs sake, to haue mercie vpon him teaching him this  
forme of prayer: O God be mercifull vnto me, poore and miserable sin-  
ner, and enter not into iudgement with me, for no flesh is able to stand  
before thee: although O Lord, I must leau my sinfull body vnto the  
diuel, being by him deluded: yet thou in mercy hauest preserue my  
soule.

## Of Doctor Faustus.

This they repeated unto him, yet it could take no hold; but even as  
Cain, he also said his sinnes were greater then God was able to for-  
give: for all his thought was on his sinning: he meant he had made it  
too filthy in washing it with his owne blood. The Students & the other  
that were there when they had prayed for him they wropt, and so went  
forth, but Faustus tarred in the hall, and when the Gentlemen were  
laid in bed, none of them could sleepe; for that they attorded to heare if  
they may be present at his end. It appertained betwene twelue and thre a  
clocke at midnight, there blew a mighty storme of wind against the  
house as though it would haue blowne the foudation thereof out of his  
place. Whereupon the Students begane to feare; and got out of their beds  
comforting one an other, but they would not stirre out of the chamber,  
and the host of the house ranne out of dores, thinking the house would  
fall. The Students lay neare unto the hall wherin Doctor Faustus lay,  
and they heard a myghtie noise and hissing, as if the hall had been full of  
Snakes and Adders, with that the hall doore was open wher in Doctor  
Faustus was: that he began to cry for helpe saying, murther, murther,  
but it came forth with halfe a voice halidowly: shortly after they heard  
him no more. But when it was day, the Students that had taken no  
rest that night, arose and went into the hall in the which they left doc-  
tor Faustus, where notwithstanding they found not Faustus, but al the  
hall lay besprinkled with blood, his braines cleaving to the wal: for the  
diuell had beaten him from one wall against another: in on corner lay  
his eyes, in another his teeth, a pitifullle fearfull sight to behold. Then  
began the Students to waile and weepe for him, and sought for his bo-  
die in many places: lastly they came into the yard, where they found  
his body lying on the horse dung, most monstrously torne, & fearefull to  
behold, for his head and all his ioynts were dashed in pieces.

The so renamed Students and Masters that were at his death, haue  
obtained so much, that they buried him in the village where he was so  
greetiously tormented. After the which, they returned to Wittenberg,  
and comming into the house of Faustus, they found the servant of Fau-  
stus very sad, vnto whom they opened all the matter, who tooke it ex-  
ceeding heantly. There found they also this historie of Doctor Faustus  
noted and of him written, as is before declared, all save onely his end, the  
which was after by the Students thereto annexed: further, what his  
servant had noted thereof, was made in an other booke. And you haue  
heard that he held by him in his life the spirit of faire Helena, y which  
had by him one Sonne, the which he named Iustus Faustus. vpon the  
same day of his de ath they banished away, both mother and sonne. The

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house before was so darke, that scarce any body could abide theryn.  
The same night Doctor Faustus appeared unto his servant Lively, and  
shewd unto him many secret things, the whiche he had done & hidden  
in his life time. Likewise there were certaine which saw Doctor Faustus  
looke out of the window by night as they passed by the house,

And thus ended the whole history of Doctor Faustus his coniurati-  
on, and other acts that he did in his life: out of the whiche example every  
Christian may learne, but chiefly the stiffe-necked and high minded  
may thereby learne to feare God, and to be carefull of their vocacion,  
and to be at desiance with all diuinal works: as God hath most pre-  
ly forbidden, to the end we should not haue the diuell as a Guest, nor  
gine him place as that wicked Faustus hath done: for heere we haue a  
fearefull example of his writing, promise, and end, that we may reme-  
ber him: that we go not astray, but take God alwaies before our eyes  
to call alone upon him; and to honor him all the tyme of our life, with  
he art and hearty prayer, and with al our strengthe to glorie  
rifie his holy name, defying the diuell and all his workes,  
to the end we may remaine with Christ in al endes.

leste you; Amen, Amen; that wish I unto  
every Christian hart, and Gods  
name to be glorified. Amen.

**FINIS.**

